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A MANUAL

OF

CHRISTIAN EVIDENCES

FOR

JEWISH PEOPLE

BY

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VOLUME I

With a PREFACE by DR. H. L. STRACK

Professor of Old Testament in the University of Berlin

And INDICES

CAMBRIDGE: W. HEFFER & SONS, LIMITED

LONDON: SIMPKIN, MARSHALL, & CO., LIMITED

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1911

שנים שהיו יושבין ועוסקין בדברי תורה שכינה ביניהם שנ' אז נדברו יראי יהוה איש אל רעהו וגו':

Pirqe Aboth iii.

Two that sit together and are occupied in the words of the Law have the Shekinah in their midst, for it is said, Then they that feared the LORD spake often one to another, etc.

Mal. iii. 16.

2094309

AUTHOR'S PREFACE

THE presentation of the truth of Christianity to those who do not accept it changes from age to age, in accordance with the fresh knowledge of it attained by Christians, and with alterations in the mind and attitude of those to whom they would present it. No defence therefore is required for attempting to restate the evidences of our religion.

But in doing so it is necessary to define the standpoint from which such an attempt is made, and to distinguish those to whom in particular it is addressed.

They who are on the extreme "left" of Judaism not only reject the Oral Law and the greater part of the Prayer Book, but also regard the Hebrew Scriptures as little more than a collection of fables, and think that miracles were never performed, and that prayer can expect no answer. In fact, they are only so far Jews as to observe circumcision, because it is a national sign, and to hope much from "the Mission of Israel" in its proclamation of Monotheism, and are not very far removed from the position of Unitarians. For them many recent and most excellent books on the Evidences of revealed religion, and especially of Christianity, already exist.

But the Orthodox Jews, who form the large majority of the Jews (say ten millions out of the eleven and a half), are in a very different case. They accept, more or less, the Oral Law, the Prayer Book, and, as the foundation of all, the

Law of Moses, with, as they hold, the less fully inspired books of the Former and Latter Prophets and the Holy Writings. These books of Scripture are for them the final court of appeal, however much certain Talmudic sayings appear to the less educated of Jews, or even to the less instructed of Gentiles, to place the Oral above the Written Law. For these, it is true, many books in defence of Christianity have been written (of which Justin Martyr's *Dialogue with Trypho* is the earliest that has come down to us in a fairly complete form), but none, so far as I am aware, of recent date, and of comprehensive character. It is then for Orthodox Jews, diverse though they are in degrees of western culture and of Jewish practice, that the following pages are written.

The plan of the whole work is as follows. In this, the first volume, the arguments of R. Isaac of Troki, in the First Part of his *Chizzuk Emunah* ("Strengthening of Faith"), are examined, generally in the order in which he adduces them. In the second volume, God willing, the Second Part of the same book, dealing with the New Testament, will be discussed. And in the third volume other difficulties will be considered which are not contained in either part of the *Chizzuk Emunah.*

The reasons why this restatement of Christian Evidences for Jewish people has taken its present form are: first, the author of the *Chizzuk Emunah* collected all the difficulties he could find, and combined them into one handy volume; secondly, being a Karaite his standard of appeal was much more definitely the Hebrew Scriptures than any treatise written by a Rabbinic Jew could have been; and, lastly, although a few of his arguments are rather grotesque, and have lost much of their weight with most Jews of the present time, the greater number are still considered valid, and are reproduced almost daily. It is in fact almost im-

possible to take up a Jewish paper, or religious book, without recognizing on nearly every page one or other of the arguments adduced in R. Isaac's famous work.

The outlook from which the following pages are written is, speaking generally, conservative. The author cannot indeed hope that his explanations of scriptural passages will commend themselves in every case to all his readers. Where the accepted Jewish opinion, as seen in its standard authorities, has seemed to him to be right against that of many, or even most, Christian writers, he has not hesitated to say so. For his one aim has been to set before his readers arguments for Christianity from the point of view of sound modern scholarship as well as of faithful membership of the Church of England.

For the Church of England teaches that the one and only source of Christian doctrine is Holy Scripture, in both the Old and the New Testaments: "Whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of the Faith, or be thought requisite or necessary to salvation" (*Thirty-nine Articles of Religion*, Article vi.). Hence attention has been called again and again in the following pages to the mistake made by R. Isaac of Troki in supposing that certain practices or doctrines are a part of Christianity, although they are not contained in either the Old Testament or the New. This is the more important in that most Jews have lived, and still do live, under very imperfect forms of our holy religion, and can hardly be blamed for identifying them with Christianity itself.

The writer has been obliged to work independently, and has not been able to derive any great assistance from other books or pamphlets dealing directly with the subject under consideration. Yet he would be ungrateful indeed if he

did not acknowledge his indebtedness to Gousset's elaborate answer in Latin to the *Chizzuk Emunah* (Amsterdam, 1712), lent him by the London Society for Promoting Christianity amongst the Jews; J. Z. Lichtenstein's reply to the Second Part only, printed in Hebrew of almost microscopic characters, a copy of which was lent him by Prof. Strack (חזוק אמונת אמת, Leipzig, no date, but 1879); and Pastor Carl Becker's reply to the First Part, in German manuscript (1873), lent by Pastor Bieling, of the Berlin Society for Promoting Christianity amongst the Jews. From these he has gleaned many suggestions in details. He has also received much encouragement from Dr. W. O. E. Oesterley, Secretary of the Parochial Missions to the Jews, the Rev. H. Heathcote, Secretary of the East London Fund for the Jews, the Rev. C. T. Lipshytz of the Barbican Mission to the Jews, and, last but not least, the Rev. A. Bernstein, Editor of the Yiddish paper *Qôl M'bassēr*, in which the greater part of this volume originally appeared.

English quotations from the Bible are generally taken from the Revised Version, unless there is some reason for the employment of a more literal translation. Where the numbering of chapter or verse differs in the English Versions from that in the Hebrew, the first reference is to the former, and the second, in brackets, to the latter.

Some passages of the Old Testament, which are quoted in the New, are considered in the second volume, and some, no doubt, which are nowhere adduced by R. Isaac, will be found in the third volume.

The addition of a Glossary for non-Jewish readers, and of Indices, will, it is hoped, be of service.

A. L. W.

GUILDEN MORDEN,
November 30th, 1910.

PREFACE TO THIS VOLUME

BY

DR. H. L. STRACK,

Professor of Old Testament in the University of Berlin.

OF what matter to us are the charges and objections brought against Christianity by a Lithuanian Jew who lived three centuries and a half before our own time, a Jew who did not even know Greek, and therefore was not able to read the New Testament in the language in which it was written?

This is a question which many of our Christian readers will ask.

Let me remind them in the first place that the *Chizzuk Emunah* ("Strengthening of Faith"), written by R. Isaac ben Abraham (commonly called R. Isaac of Troki, from the town where he lived), at any rate *was* of great influence, and ranked as a high authority among the Jews of the last three centuries, and that not a few Christians felt it to be their duty to write works in confutation of it.

To name but two of the earliest of those who wrote against R. Isaac; Brandanus Henricus Gebhardi, Professor of Theology in Greifswald (Pomerania), wrote: *Centum Loca Novi Testamenti, quae R. Isaac ben Abraham, in suo* חזוק אמונה *i.e. Munimine Fidei depravaverat, vindicata*, Gryphiswaldiae, 1699 (pp. 234 quarto). Also the famous Jacobus Gussetius (Gousset), Professor of Theology in Groningen (Holland), who died November 4, 1704, was the author of

שֶׁמֶשׁ צְדָקָה וּמַרְפֵּא בִּכְנָפֶיהָ

sive Jesu Christi Evangeliique Veritas Salutifera, demonstrata in confutatione Libri Chizzouk Emounah, a R. Isaco scripti. Amstelodami, 1712 (pp. 522 folio).

We may also mention that R. Isaac's book has been translated not only into Latin, but also into Yiddish, Spanish, English * and German.

Secondly, to-day, at the present time, the *Chizzuk Emunah is* in great repute among the Jews. Dr. Isaac Broydé in the *Jewish Encyclopedia*, xii. p. 265 styles it "epoch-making," and Orthodox Jews in their discussions with Christians, or when they desire to strengthen themselves in their faith, often, either consciously or unconsciously, make use of the arguments adduced by R. Isaac of Troki.

For these reasons I hoped more than twenty years ago to publish in my *Nathanael, Zeitschrift für die Arbeit der evangelischen Kirche an Israel* (Berlin), a series of articles written by a friend, on the exposition, and refutation, of the *Chizzuk Emunah*, but, not receiving the promised manuscript, and being myself overburdened with other work, I was able to issue only an introductory article (*Nathanael*, 1889, pp. 52-69).

I have therefore been very glad to see that an excellent Hebrew scholar and earnest Christian has devoted himself to this task, and it gives me now great pleasure to add a few words in recommendation of his book. It will prove useful to Christian readers who may be at a loss how to answer the objections raised in the *Chizzuk Emunah*, when they are brought forward by a Jew, or encountered in books. Jewish readers also will see that the much-lauded arguments of this Karaite of old are not irrefutable, but are often either weak in themselves or rebutted by the history of the Christian Church, especially the Church of the nineteenth century, the first missionary century of modern times.

It would have been an alluring task for Mr. Lukyn Williams to have criticized R. Isaac's work from general points of view

* Moses Mocatta, חזוק אמונה or *Faith Strengthened*, London, 1851.

only. He might, for example, have shown that the delineations of the future given by the prophets of the Old Testament were necessarily liable to some limitations as to time, land and nation; for otherwise they could not have made the intended impression on the contemporaries of the prophets, whose primary task was not to satisfy human curiosity as to future events, but to influence the religion, the life, the morals, of the then living generation. Or he might have pointed out that the prophets were bound by the ideas of their own time; or that all the prophecies, promises as well as threatenings, were conditional (*e.g.* Jer. xviii. 7, 8). Or he might have demonstrated at length that the Old Testament expresses much in figurative language, and that the Holy writers love to employ tropes and parables.

All this will, in fact, be found in the present book, but the author has done wisely, in my opinion, in accompanying R. Isaac from point to point, from paragraph to paragraph, lest any one should say: He has talked only about general subjects, because he was not able to enter into a discussion of the details.

The preparation of this volume has been both difficult and laborious, but may He who has promised to bless all conscientious work send attentive readers, who are earnestly enquiring after truth, and may He grant that by their reading of it not a few of God's ancient people may find Him who has said, "I am the way, and the truth, and the life," to be indeed the Messiah of God, and experience in their own hearts the truth of His utterance.

HERMANN L. STRACK.

BERLIN, GROSSLICHTERFELDE W.
October, 1910.

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INTRODUCTION

INTRODUCTION.

R. ISAAC OF TROKI AND THE *Chizzuk Emunah.**

1] When in the end of the 14th century the Lithuanian Grand Duke Witold settled, as we are told,† in Lithuania some Karaites from the Crimea, placing some of them in the city of Troki not far from Wilna, he can hardly have supposed that the new comers would add considerably to the fame of that city. Yet it is probable that the greater part of those who have ever heard of Troki owe their knowledge of its existence to the fact that one of the descendants (as may be presumed) of those Karaites, and himself a Karaite, wrote a book which has become famous among all Jews, and among all those who take much interest in the welfare of Jews. For that the author of the famous *Chizzuk Emunah* was R. Isaac b. Abraham of Troki, and a Karaite, may be regarded as certain.

It was first published by the German scholar J. C. Wagenseil, with other Jewish anti-Christian writings, in his *Tela Ignea Satanæ*, 1681. Wagenseil tells us in his preface that while paying a flying visit from Spain to the little town of Ceuta on the North African coast, he so interested the Jews there by what he told them of their brethren in Europe, that not only did they give him in return information about their own affairs, but one of them also made him a present of a manuscript of the *Chizzuk Emunah* (previously quite unknown to him) with words of high commendation of it. Scholars long supposed that R. Isaac belonged to Cracow, and was a strict Rabbanite, but later investigations have shown that both

* The Hebrew text used is that of D. Deutsch, published with a German translation, second edition, Sohrau, 1873. Geiger's essay, valuable for its information about the sources used by R. Isaac, published originally in 1853, has been reprinted in his *Nachgelassene Schriften*, 1876, pp. 178 sqq.

† *Jewish Encyclopedia*, vii. 444. xii. p. 263.

these suppositions were wrong. He quotes indeed Rabbinic authorities not infrequently, but he no doubt does this after the spirit of an earlier Karaite teacher, Nissi b. Noah, a Persian of the eleventh century, who said that it was obligatory on the Karaites to study early Rabbinic literature, as the larger part of their teaching was based upon the true national tradition.* And if further the question be asked why, as it seems, Isaac never quotes Karaite authorities, the answer is presumably that, as he wished to put a book into the hands of Jews of all kinds and classes, he could attain his object better by omitting all reference to those writers whom the bulk of Jews would refuse to accept.

What else we know of Isaac may be put into very few words. He was born in 1533 and died in 1594. He was the pupil of a Karaite writer of repute, Zephaniah b. Mordecai, and it is said that he composed a few "liturgical hymns and compendiums of the religious laws in Aaron ben Elijah's 'Gan Eden.'" He had also some knowledge of Latin. †

Poland at that time was in even a greater ferment than were most countries in the sixteenth century. It had become the common receptacle for all sorts and conditions of religious enthusiasts; turbulent or original spirits that found no congenial home elsewhere. Every branch and sect of the Christian Church found liberty of speech in Poland, and obtained more or less following. It was inevitable that Jews also should be exposed to controversy, and it was typical of the time and place (would that it were more typical of every time and place!) that they were able to argue for their faith openly without fear of consequences.

Hence it is no great matter for wonder that Isaac tells us that he had frequent discussions with persons of every faith and rank, and that he had kept some records of these discussions.

Upon the basis of these notes he arranged his book, referring to them not infrequently, and incorporating them as

* *Jewish Encyclopedia*, vii. p. 442.

† *Ibid.* vii. p. 444. xii. pp. 265 sq.

need occurred. His book was finished (save part of the list of contents) only the year before he died (*i.e.*, in 1593), he giving it in charge to his pupil Joseph b. Mordecai (Malinowski), also of Troki, who added a preface of his own and a more complete list of contents, without, as it seems, actually printing the work.

2] It is confessedly a famous book, but the date at which it was written makes us pause and ask ourselves whether it is worth reading in these days. Much water has flowed under the bridge since 1593. Is it the case that Jews can still depend upon it for a defence of Judaism against Christianity, and can still venture to use it for an arsenal of weapons whereby to attack Christianity? Or is it not altogether too old-fashioned a book, too wholly out of date, for either Jews to use or Christians to reckon with?

Of course in many ways this is the case. It is old-fashioned; it is out of date. But not altogether. Many of its arguments are in fact very well suited to the Jewish mode of thought existing to-day, and many, it must be confessed, are well worth the consideration of Christians.

It is indeed not original. There is hardly a trace of originality in it. But this makes it none the worse for Jews, who are more accustomed to look to the repetition of ancient teaching than to the enunciation of new truths, and has in fact tended towards its permanence. For what was original three hundred years ago must long since have ceased to present any charm in that respect to-day, and the absence of any claim to originality has no doubt helped to secure its better preservation and respect among so conservative a race of religious thinkers as the Jewish nation.

But its charm lies in its clearness and its comprehensiveness. It is absolutely clear. There is very seldom any doubt at all what the author means. He was in no sense a great man. But to write a summary of other people's thoughts, and record them in a clear and convenient form, does not require greatness as we understand the term. He thinks clearly, knowing his own mind, and he expresses his thoughts clearly. Also he is comprehensive; he has gathered his material as

widely as possible, and has collected together all the arguments in favour of Judaism and against Christianity that he can find. He has too, in the second part of his treatise, gone through the New Testament writings *seriatim*, dealing with each point that arises there. Hence his work has always been a very convenient storehouse from which weapons may be picked with ease, to meet the arguments adduced by Christians, or to confirm the wavering faith of a member of the Jewish community. That Jews have found such a work useful to them from their point of view is not surprising.*

3] Yet it is not too much to say that the *Chizzuk Emunah* shows but a very superficial acquaintance with Christianity. Jews think that by using it they are using arguments against Christianity which are sound and good. But in reality this is far from being the case. R. Isaac evidently had some acquaintance with the various sects and forms of Christianity, but he never seems to have grasped its real character and teaching, and is often (so at least it seems to me) very unfair in his reasoning.

Do I hear a Jew say in his heart, That does not matter if the end is reached, freedom from the snares of a false religion? Nay, my Brother. It can never be well for our soul's life to make use of the help of a lie. And if R. Isaac all unwittingly (that I fully grant, for he seems to have been a perfectly honest man at heart, however unfair he was in some of his arguments) let himself adduce reasons that will not hold the light of candid and fair examination to-day, our souls suffer if we are deceived by him. For it may be that if he is wrong on some points he is wrong also in others. And it may even be that if he gives a wrong impression, because he himself is wrongly informed, about either the New Testament or the Lord Jesus, he turns away from fuller light souls that otherwise would perceive it.

The various errors into which R. Isaac falls will appear

* "Il a rassemblé toutes les difficultés que les incrédules ont prodiguées depuis. Enfin les incrédules les plus determinés n'ont presque rien allegué qui ne soit dans le Rempart de la Foi du rabbin Isaac" (Voltaire, *Mélanges*, iii. 344 in the *Jewish Encyclopedia*, xii. 266).

in detail as we proceed. Suffice it now to say that they centre round the following subjects :—

(1). He forgets, or is not aware, that the New Testament was written by Jews, and must be judged in its arguments by Jewish methods. R. Isaac argues as though he thought that the New Testament was written, for example, by a learned and logical Pole of his own time. In other words R. Isaac fails to judge the New Testament by the same standard as that which he would apply to the writers of the Talmud.

(2). He misunderstands the Christian doctrine about Jesus. He forgets, whenever at least he can score a point by doing so, that Jesus was not only God but also man, with a manhood perfect and complete in every respect.

(3). He fails to see the attractiveness of the character of Jesus, and confines his argument much too exclusively to the relation that Jesus holds in word and work to the prophecies of Messiah contained in the Old Testament.

Faults, you say, these of the time when R. Isaac wrote! Yes, undoubtedly to a great extent. And so far he himself is not to be blamed. But the strange thing is that he still holds the ears of so many ; that so many of his readers still fail to see that his book is far behind the time in numberless respects, and thus shut their eyes to Jesus as He is portrayed in the New Testament, to Jesus as He really is.

4] May I call the attention of all those who read these pages to an excellent saying that R. Isaac himself quotes from "the greatest of philosophers" ?

אם סוקר"אט ואפלטון אהובינו האמת יותר אהובה אצלנו.

"If Socrates and Plato are dear to us the Truth is dearer still" (p. 10).* Let us then act on this. We love wise men and their writings, heathen or Jews, but we love the Truth very much more, and are determined to follow it at all costs. I myself shall try to carry out this principle. I hope to be absolutely candid, and shall not hesitate to say when the argu-

* By "the greatest of philosophers," R. Isaac certainly means Aristotle. The saying, however, is a proverb found in various forms, and is doubtless derived ultimately from only a misunderstanding of Aristotle (*Ethics*, I. vi. 1.).

ments of the *Chizzuk Emunah* appear to me to be right (and they often are right); and again, on the other hand, I shall endeavour to show where and why they are wrong, and only ask the reader to weigh fairly, and without prejudice, such arguments as may be adduced. We both want the Truth, and nothing less than all the Truth. May the One God whom Jews and Christians serve guide us into it.

CHAPTER I

PRELIMINARY OBJECTIONS TO CHRISTIANITY

CHAPTER I.

Preliminary Objections to Christianity.

i. Its Relation to Heathenism.

R. Isaac's Preamble (ההצעה).

5] Before beginning his book R. Isaac writes a short Preamble, in which he places from the very first the whole of Christian teaching under a cloud. He gives such a tone to all his book that any Jew who reads it will say, It is of course quite useless studying Christianity at all after what this learned Rabbi says here, for he has shown the absurdity of it at once. R. Isaac is in fact like those lawyers who, while professing to plead in a case, begin by raising a demurrer that the case itself ought never to have been brought forward, because there is a fatal flaw in the whole of it. Yet we must not blame R. Isaac overmuch. He is quite above board in stating that his purpose is not to consider the truth of Christianity, but only to shew that it is utterly and entirely wrong. Only let no reader of the *Chizzuk Emunah* come to it with the impression that he is beginning the study of Christianity under an unprejudiced and scrupulously fair guide. Intentionally or not, and we think unintentionally, R. Isaac is very far from being that.

The Preamble is likely to make every Jewish reader have a deeper prejudice against Christianity than ever.

For R. Isaac says that he could not understand how Christians could believe doctrines so contrary to reason until he read in a certain Polish Chronicle some account of the beliefs of the heathen before the birth of Jesus. He read, for example, that the heathen believed that one god was born

from a virgin; that another was born from a virgin's head; that a king killed his own son, and cooked him, and set him before the gods to eat; that they however refused to eat him, but restored him to life; and many other nonsensical tales like the nonsensical tales that are now found in the writings of the Christian faith:

וכן שאר דברי שגעונות ושבושים אחרים הרבה דומים לשבושים הנמצאים עתה בספרי אמונתם.

Does R. Isaac really think for a moment that the doctrines of Christianity have any common ground with the filthy stories of Greek and Roman mythology?

Further, having made this unseemly remark, he explains the phenomenon at which he wonders by saying that as Christians had been accustomed from their childhood to hear such tales they came to regard Christian doctrines as natural, "For habit is second nature" (ההרגל טבע שני).

But in saying this he seems to forget who it was that composed the books contained in the New Testament. He implies that these were written by Christians who had been heathen. But every one knows, unlearned and scholars alike, that out of all the writers of the New Testament, not more than one, St. Luke (and even in his case there is room for doubt), can possibly have been a Gentile by birth. All of them, save one, were Jews, and apparently as strict Jews as ever R. Isaac himself was. They had, that is to say, no more been accustomed to hear heathen tales than had R. Isaac. They had all been trained carefully in the Jewish faith, and been taught, as it seems, in deeply religious homes, and, if they came to believe on Jesus, it was because their hearts could not resist Him, as they recognized in Him the Saviour of their souls.

6] Perhaps, however, some may feel that it is not necessary to point out this blunder on the part of R. Isaac; he is dead and gone, why recall his errors? It certainly would not be worth noticing if a thought did not lie at the back of it which still hinders Jews in their examination of Christianity. It is urged by many Jews (quite

without reason, as I myself believe), that some Christian doctrines have been derived from heathenism, and it is urged that these doctrines are therefore not true.

(1). Let us take the last point first. What right have we to say that because a doctrine has been derived from heathenism it is therefore not true? Have we ever thought how many of the practices and laws and even doctrines of the Jews themselves would stand if this were the case? What, for example, of the customs on New Moons? They are not mentioned in the Bible. But these, it may be urged, are mere details. What then even of circumcision itself? Oh, it is said, that was given to Abraham by God! Certainly, but not before it had been practised by heathen. Long before Abraham's time circumcision had been a common practice among the heathen. But, a Jew will say, our circumcision is not like heathen circumcision; there are details of difference. I know well enough that there are details of difference now. But there is no evidence that these details are anything more than plans of human devising to differentiate Jewish from heathen circumcision. Circumcision as such is a heathen practice. Again, take the Jewish Law. No educated man to-day is ignorant of the fact that long before the time of Moses, and the coming of the children of Israel to Mount Sinai, many of its laws were in existence. I refer in particular to the great Code made by Khammurabi, who is almost certainly to be identified with the Amraphel mentioned in Gen. xiv. His Code, which dates therefore at least as early as the time of Abraham, long before the Exodus, contains many of the laws that were given at Mount Sinai. In origin therefore they were heathen. But they are none the less true because of that. So with the doctrine of Angels. It existed in some form long before the books of the Bible were written, and in its present developed form is to be traced much more to heathen sources than to the Bible. And yet some Jews turn round and say that doctrines taken from heathenism are *ipso facto* to be rejected!

It is very hard to escape from the notion that God, the

One Holy God whom Jews and Christians worship, is only the God of the Jews, and not also the God of the whole earth. He has indeed been the God of the Jews in a very special sense, far be it from me to deny it; but He is also the God of the whole world. He has from time to time taught even the heathen some truths, and if He has guided either Jews or Christians to take over some of these truths from the heathen, it is not very fitting that either Christians or Jews should turn round and say, Lord, we will have nothing to do with these, because they come from the heathen. If Jews were to do this to their own faith, and to their own Books, they would lose a very great deal of what they now rightly hold sacred.

7] (2). But is it true that Christian doctrines have been derived, indirectly at least, from heathen sources?

I am not concerned to attempt to defend all so-called Christian doctrines, much less all Christian practices, for there are several doctrines and practices against which we who are members of the Church of England most heartily protest. I am concerned only with those practices and doctrines which are upheld in the New Testament. Neither shall I attempt to discuss in detail now any one such doctrine or practice. I ask the reader at present to notice only the great outstanding points of difference between the practices and doctrines of heathen religions and those of Christianity, *i.e.*, of the New Testament. For, as we must remind ourselves again and again, it is not a question of the Christianity of England or of Russia or of Germany or of America, but of the New Testament that is before us.

There are two great differences easy to be remembered. First, the teaching of Christianity is always moral, while Heathenism pays very little regard to morals. Even Socrates, the greatest of the ancients, defended practices utterly and abominably immoral. But the teaching of Christianity, the Christianity of the New Testament, is in every case moral and pure. Jews, speaking generally, will acknowledge this. Even in spite of all that they have, alas, suffered at the hands of Christians, they know that the actions of their

persecutors have been wholly against the teaching of Jesus Christ.

Secondly, Heathenism is very often utterly irrational and contrary to reason. But I have myself never yet heard of a single Christian doctrine contained in the New Testament (I am not thinking of strange additions to Christian doctrine made in later ages) that is not both consistent with the purest reason and the most advanced thought and philosophy, and at the same time based upon the Old Testament. Jewish readers will smile at this. I can only ask them now to withhold their judgment until we have considered more questions together. For I entreat them not to be turned away from the study of the New Testament, *i.e.*, the study of the Lord Jesus, by *primâ facie* difficulties in Christian doctrines.

ii. Supposed proofs that Jesus of Nazareth cannot be the promised Messiah.

a. His Genealogy. §§ i. 45; part ii. § i.

8] R. Isaac begins his Treatise by saying that he will postpone to the Second Part his objections to the use made in the New Testament of the Prophecies found in the Old, but he has several weighty proofs that Jesus of Nazareth was not Messiah at all.

The first of these refers to His Genealogy, according to which, R. Isaac says, *first*, Jesus Himself was not a descendant of David, for He was not, according to Christian teaching, the son of Joseph, and we know nothing of Mary's ancestry; and *secondly*, even if He were the son of Joseph the Genealogy of the latter is most uncertain, for the two witnesses to it, Matthew and Luke, contradict each other. In Part ii. §1. R. Isaac returns to the same subject, and repeats, with some enlargement, the same objections, so that it is convenient for us to consider both passages together.

9] (i). Let us take the second objection first, the untrustworthiness of the evidence for the genealogy of Joseph.

R. Isaac finds three difficulties :—

A—According to Matthew, Joseph's father is Jacob and his line comes down through Solomon ; according to Luke, Joseph's father is Eli and his line comes down through Nathan the son of David.

B—According to Matthew there were forty-two generations from Abraham to Jesus ; according to Luke fifty-six.

C—Matthew makes an evident error (טעות מפורסמת) in saying that Joram begat Uzziah, for he thus omits Ahaziah, Joash, and Amaziah (*cf.* 1 Chr. iii. 11, 12).

10] (i). Now candidly, I do not think much of the difficulties raised in *B* and *C*. Indeed, if the truth must be told, they seem to me to be more fit for a Gentile than a learned Rabbi. Has R. Isaac never heard of mnemonics and Midrash? Has he never noticed that Matthew divides his series into three times fourteen, presumably for the sake of memory, and that fourteen equals by Gematria דוד, while three is the number of the letters themselves in that word?* But, if Matthew purposely arranged his names thus, was it not almost necessary that he should leave some names out? "What!" it is said, "in a Genealogy?" Yes, even so. Does not Ezra leave out names in a Genealogy? See Ezra vii. 1—5 where the names from Amariah to Johanan, six in all, are omitted ; compare 1 Chr. vi. 7—11. (=*Heb.* v. 33—37). The learned Dr. Schechter, now President of the Jewish Theological Seminary of America, is a wiser man than R. Isaac, when he says (*Jewish Quarterly Review*, xii. April, 1900, p. 418): "the impression conveyed to the Rabbinic student by the perusal of the New Testament is in many parts like that gained by reading an old Rabbinic homily." And then he goes on to remark upon the thoroughly Rabbinic character of the Genealogy contained in Matthew. Compare also *Pirqe*

* Gfrörer, *Die heilige Sage*, ii. p. 9, note (see Mr. G. H. Box's important article on the Gospel narratives of the Nativity and the alleged influence of heathen ideas, in the *Zeitschrift für die N. T. Wissenschaft*, 1905, p. 85.).

Aboth, v. 2 and 3, where we are told, first, that there are ten generations from Adam to Noah, where Adam is included, and, secondly, that there are ten from Noah to Abraham, where Noah is excluded. Mere exactness in numerals easily gives way in Jewish writings to mnemonics and hortatory instruction. No really learned Jew will dream of blaming the Genealogy in the First Gospel for this.

11] (ii). His first difficulty (*A*) with regard to the genealogy of Joseph is however more worthy of consideration.

(*a*). I freely grant that the difficulty cannot be got over by saying that Luke's form is not the genealogy of Joseph, but of Mary. For Luke gives not a trace of a hint that this is the case. We may assume that both are Joseph's.

(*b*). I grant also that all such explanations as the following are extremely improbable: (1) Jews of rank had more than one name. (2) The two sons of Matthan were Jacob the elder and Eli the younger; Joseph was the son of Jacob, and Mary the only child of Eli; then by marriage with his cousin Mary, Joseph becomes Eli's son as well as Jacob's. This explanation is ingenious in that it both explains the two genealogies as Joseph's, and yet shows that in fact Luke's is also that of Mary. But it is quite too ingenious to be admitted without proof.* (3) Jacob died without children, and Eli marrying his widow, according to Jewish usage, became by her the father of Joseph, who hence would be called Jacob's son, that the elder brother's line might not die out. This too seems to be highly conjectural.

(*c*). But there is one other explanation which is possible, and, in view of the statements made, even probable: *viz.*, that Luke gives the true descent through private persons, and Matthew the line of succession of heirship, largely through kings. In favour of this explanation is the fact that he places Jehoiachin, who, as he very well knew from Jer. xxii. 30, was to have no child of his own worthy of the name, among the ancestors of the Messiah.

* John Lightfoot's supposition that the notice in T. J. *Chagigah*, ii. 2. (77 d.) of Miriam the daughter of Eli refers to the mother of the Lord Jesus seems to be quite unwarranted.

The result therefore of our consideration of this first question as to the Genealogies is that they both refer to Joseph, and that there is no sufficient reason to doubt the general trustworthiness of them both, each in its own way.

12] (2). We now come to the further and still more important question as to the Davidic origin of Jesus if the two genealogies are those of Joseph, it being presupposed that according to the Christian belief He was born of the Virgin Mary alone.

(i). I grant that there is no clear and definite statement in the New Testament that Mary was descended from David.

(*a*). Yet there are several passages in the New Testament which point to this belief. In Luke i. 32 the angel who addresses Mary at the Annunciation tells her that God shall give unto her son "the throne of his father David," and in *v.* 69 Zacharias says that God "hath raised up a horn of salvation for us in the house of his servant David." So too in Acts ii. 30 St. Peter speaks of God swearing to David that "of the fruit of his loins He would set one upon his throne," and applies this promise to Jesus. St. Paul's evidence is most convincing of all. He, as a learned Jew, knew perfectly well that the Messiah was to be of David's line, yet, though after his conversion he mingled much with Christians who had known the Lord Jesus in the flesh, he never shows the slightest hesitancy in attributing to him Davidic descent. He writes for example in Rom. i. 3 of Jesus "who was born of the seed of David according to the flesh." Besides, we have numerous examples in the Gospels of Jesus being addressed as Son of David, and nowhere is there the least hint of any objection being raised against His claim to Messiahship on the ground that He was not of David's line.

(*b*). But while it is true that the New Testament may just leave room for doubt as to the origin of Mary herself, the Christians of the next generation had no doubt at all. In other words they who had seen Apostles (and others who had known Jesus in the flesh) accepted the Davidic origin of Mary as a fact. See in particular Ignatius (A.D. 110), who says (*To the Ephesians*, 18, 2), "For our God Jesus the Christ

was conceived of Mary according to the appointment of God, of the seed of David and of the Holy Ghost." *

There is therefore every probability, according to the evidence before us, that Mary, as well as Joseph, was descended from David.

13] (ii). It must however be borne in mind that the question is not of such vital importance as at first sight it might seem to be. Imagine what Jews would have said, and certainly a learned Rabbi like R. Isaac would have caught up the cry at once, if the genealogy of Mary had been given in the N. T. and not that of Joseph. "We do not reckon a genealogy by the mother! You have produced no proof at all that he was descended from David! You ought to have produced the genealogy of Joseph if the evidence was to weigh with us who are acquainted with Jewish customs! We say, "The father's family is called 'family'; the mother's is not" (T.B. *Baba Bathra*, 109*b*). †

משפחת אב קרויה משפחה, משפחת אם אינה קרויה משפחה.

There was therefore no special object in giving the genealogy of Mary, though she was of David's line.

(iii). The fact is that according to every human law Jesus was reckoned legally as Joseph's son. No other father could be found or was known. ‡

Listen to the words of one who of all Gentiles living is perhaps the most learned in matters of this kind:

"The descent from David is attested by the evangelists with regard to Joseph only, and not Mary, in accordance with the view that descent on the mother's side does not carry with it any right of succession, and that her husband's recognition of Mary's supernatural child conferred upon it the legal rights of his son. Lichtenstein § recalls the fact in this connexion that all property acquired

* *ὁ γάρ θεὸς ἡμῶν Ἰησοῦς ὁ Χριστὸς ἐκυοφορήθη ὑπὸ Μαρίας κατ' οἰκονομίαν θεοῦ ἐκ σπέρματος μὲν Δαυίδ, πνεύματος δὲ ἁγίου.* See also *To the Trallians*, 9.

† The second clause is absent from the Munich MS., and is doubtless an explanatory gloss, but the sense remains the same.

‡ Indeed we may say in all truth that no fatherhood of any kind, human or Divine, produced in Mary the birth of Jesus. Jesus Himself, according to the teaching of the New Testament, took human nature in her, she being strictly a virgin.

§ *Hebrew Commentary on Mark and Luke*, 1896, 13[a] sq.

by a spouse becomes uniformly the possession of the husband according to *Keth.* vi. 1, and that in the case of any question as to one's origin, common opinion was, in point of law, the decisive consideration T.B. *Kidd.* 80*a*. * Nevertheless, neither of these points touches the right of succession. The criterion for this, according to *Baba-Bathra*, viii. 6 [האומר זה בני נאמן=T. B. *Baba-Bathra*, 134*a*] is whether the father is willing to recognise anyone as his son. A case such as that of Jesus was, of course, not anticipated by the law ; but if no other human fatherhood was alleged, then the child must have been regarded as bestowed by God upon the house of Joseph, for a betrothed woman, according to Israelitish law, already occupied the same status as a wife. The divine will, in the case of this birth, conferred upon the child its own right of succession, which, once Joseph recognised it, would not have been disputed even by a Jewish judge." †

The conclusion then at which we arrive with regard to this difficult subject is that, although it is true that we have no direct evidence as to the Davidic origin of Mary, R. Isaac does not deal with the question accurately, for the balance of probability is very greatly in favour of her being a descendant of David ; also that in any case, according to Jewish law, Jesus himself must be pronounced to be a descendant of David.

b. The Actions of Jesus.

§ 1 continued ; compare part ii. §§ 13 and 21.

14] The first of the learned Rabbi's grave difficulties, namely that concerning the Genealogy of our Lord Jesus, was, as we have seen, a very real difficulty, and well worthy of being raised. It was a perfectly fair objection to make, even though we could not find that it was ultimately valid. But this his second difficulty is of a very different character. He solemnly affirms (for there is no sign that he means it other than seriously, even if joking were at all in place in the discussion of so solemn a subject) that Jesus cannot be the Messiah because of His own description of His work. First, He says that He came to bring not peace but a sword, and divisions in families

* D. Deutsch rightly rejects this argument in his edition of the *Chizzuk Emunah*, 1873, pp. 426 sq. (A.L.W.).

† Dalman, *Words of Jesus*, xii. 2, pp. 319 sqq.

(Matt. x. 34, 35); whereas we read of the true Messiah, "He shall speak peace unto the nations" (Zech. ix. 10), and "they shall beat their swords into plowshares, and their spears into pruninghooks" (Isa. ii. 4); and again we find that in the true Messiah's time Elijah the prophet "shall turn the heart of the fathers to the children" (Mal. iv. 6). Secondly, He says (Matt. xx. 28), "The Son of man came not to be ministered unto, but to minister"; whereas of the true Messiah we read (Ps. lxxii. 11), "All kings shall fall down before Him: all nations shall serve Him"; and (Zech. ix. 10), "His dominion shall be from sea to sea, and from the River to the ends of the earth"; and (Dan. vii. 27), "All dominions shall serve and obey Him."

It is, I repeat, very hard for a Christian Englishman to think that these objections have been made seriously, but, as there is no reason to doubt this, we must take them into consideration.

15] (1). Let us consider the second objection first.

To R. Isaac it seems unworthy of Messiah that He should serve. What! Is it not a graceful and most king-like action for a king sometimes to serve? I do not suppose that R. Isaac was able to read English, learned man though he was, but he had plenty of histories in Polish or German which might have told him about our own Edward the Black Prince, who died in 1376. Did the Prince think it a disgrace to wait upon the French King whom he had made a prisoner? Did he not then, or at some other time, take as his motto the words *Ich Dien*, "I serve"? And does not the Prince of Wales to this very day have them for his own, even though he stands next to the King of England, Emperor of India and of the Britains across the sea? How can the fact that Jesus says that He serves invalidate His position as king? For is not Jesus king? What is a king but one who rules? And does He not rule over men to a most extraordinary degree? Was there ever one born of woman to whom men in all ages since His coming, and in all countries where His name has been proclaimed, have yielded and are yielding such willing homage? See also parr. 27, 79.

What has been the reason? Is it not this in no slight

measure, that when He was on earth He was always ready to do His very uttermost for the bodies and souls of others, willing to serve them to the extremest limit of His power?

16] (2). R. Isaac's other objection is that Jesus said that He had come to bring not peace but a sword.

What does the Rabbi mean by this objection? Does he seriously suppose that Jesus came to make men fight? If he did he would be as amusing, or as irritating, if you prefer it, as those critics of the Talmud who take everything *au pied de la lettre*, and forget that hyperbolical and figurative language is natural to one born in the East. Surely R. Isaac knows that Jesus expressly says that He left His disciples peace: "Peace I leave with you; my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be fearful" (John xiv. 27). Again, in John xvi. 33 He says: "These things have I spoken unto you, that in Me ye may have peace. In the world ye have tribulation: but be of good cheer; I have overcome the world." And not only does He promise His disciples peace in their hearts, but He also urges them to do everything in their power to bring about peace with others. What else is the effect of His command that they should love one another, and that they should love their enemies? To read R. Isaac's words it might be supposed that Jesus was a firebrand urging His followers to strife and war. Whereas everyone who reads the New Testament knows that the very reverse was the case.

17] What then did Jesus really mean when He said that He came to send a sword? Surely it is not so very difficult to understand His parable. Does it not mean this—I speak as to wise men—that His doctrine would have, as its immediate effect, a separating power; that whenever a person accepted Jesus and His words, and took Him as his Saviour and endeavoured to carry out His commands, he would become different from others round him, and they would necessarily feel that he was different, and would act accordingly?

18] Does not the experience of all who read these pages bear out what I say? Have you ever known a Jew become a Christian? If so, what has been the effect upon his family?

He says that he himself still loves his family. But do they still love him? I dare say they do, but they show their love in a very strange way. For is it not the case that they feel deeply the estrangement that his conversion to Christianity has brought about, and even in many cases refuse to have anything more to do with him? Have you never heard of a Jewish mother refusing to see her son who has become a Christian? Have you never heard of a Jewish father turning such a son out of his house? Have you never heard of a whole Jewish family mourning for a baptized member, a son or a daughter, a brother or a sister, as though dead, and never mentioning even the name of the one who has been baptized, save with a shudder?

I do not ask whether such an action of the father, the mother, the family, is right or wrong. I desire only to point out that whenever members of a family do this they are unconsciously fulfilling the prophecy of Jesus, and helping to prove the truth of His sayings, that He came to bring a sword and to divide households.

19] But someone will say: How can such a separation, such a sword (to keep up the imagery employed by Jesus), be consistent with the idea of Messiah, who, as we read in Isaiah ix. 6, was to be "Prince of Peace"? Let us imagine for a moment what the effect would be if a perfectly holy Messiah were to come into the world. Would not the revelation of so much goodness and holiness necessarily make a division among those to whom He came? Would it not necessarily distinguish people into higher and lower; into those who gladly and thankfully try to follow Him, and those to whom, at first, the immediate change in the life of such followers appears as something exceedingly curious, and condemnatory of their own unchanged behaviour? Do we not read in the Bible that the coming of God Himself is to produce just such an effect? For in Isaiah lxv. 6—10 (to take but one passage), you will see that the manifestation of God has this very result. Some are marked out as those who oppose Him, and others as those who are His. In other words, the revelation of God Himself produces

division, brings (in Jesus' imagery) not peace, but a sword. If Jesus was the Messiah it is hard to understand how His appearance could fail to produce just such a separation as He said it would produce, and as, in fact, we see it does produce.

20] But if the question be raised whether the coming of Jesus has upon the whole made for peace or war, there is no doubt what the answer must be. Everyone will admit that in spite of all the faults of His followers (and alas, they have been many) the general result of the coming of Jesus has been to diminish war, and the horrors of war. It will be acknowledged that Christian nations have gradually been learning to desire peace, and to try to bring about peace between nation and nation. The teaching of Jesus has always made for peace, in spite of opposition stirred up by evil passions. In other words, we must confess that R. Isaac has taken one of Jesus' sayings out of its proper surroundings, and has not tried to understand its real meaning.

c. The Time of the coming of Messiah.

§ 1 continued.

21] R. Isaac argues that the time when Jesus came does not correspond with that in which, according to the prophets, the true Messiah appears.

He says first that the Prophets affirm that Messiah shall come באחרית הימים ("auf die spätesten Tage," "in the last days," as Deutsch translates, fully in accord with R. Isaac's views), and that therefore Jesus cannot be the true Messiah. To prove his point he quotes Isa. ii. 2, Ezek. xxxviii. 8 (where however the phrase is not באחרית הימים but באחרית השנים), Hos. iii. 5, and Dan. ii. 28. As however this last passage would prove too much for his purpose, for strictly it indicates the whole of Nebuchadnezzar's dream, he says that it really refers only to *v.* 44, the kingdom which shall never be destroyed. We

consider *v.* 44 in parr. 25-30, but it does not contain באחרת הימים or its Aramaic equivalent, and therefore does not in all fairness belong to our immediate discussion.

22] With regard to the Rabbi's contention that these passages show that Jesus cannot be the true Messiah because they say that the latter will come באחרית הימים, observe:

(1). Of the four passages three contain no reference to Messiah Himself at all. It is only in Hos. iii. 5 that He is spoken of ("David their king"), and even there, many commentators find no reference to Him. But personally I think that R. Isaac is right in understanding "David" there to mean Messiah. In the three other passages however the time indeed is Messianic, but if Messiah Himself is not mentioned we have no right to regard this as a mere accident, but rather to see if there be not a hidden meaning in this omission. May not the omission of all mention of Messiah, in these passages that speak of the Messianic time, have been purposely made in order to hint to us that the time spoken of is not so strictly limited to the actual period of Messiah's appearance as the Rabbi thinks?

23] (2). R. Isaac appears to assume that the phrase באחרית הימים means "in the very latest days," "in the end of the days," in such a sense that there is no time to come after. But is this the Scriptural meaning of the phrase? How is it used in the very first passage where it occurs, in Gen. xlix. 1? ויקרא יעקב אל בניו ויאמר האספו ואגידה לכם את אשר יקרא אתכם באחרית הימים: Does it mean there, as R. Isaac would pretend it always means, "in the very end of time," after which there is to be no more? This is impossible. It does not there even mean "in a time that continues to the end of all things." For the history of Jacob's children which the Patriarch unfolds to them in the following verses has long since come to an end, so far as regards the character and separate history of each tribe. The passage shows clearly enough what the phrase properly does signify, viz, the latter part of any specific time. It may in itself be a long time or a short time; it may also be short or long in comparison with that part which has preceded it, but it is only the after as contrasted with the former part. Thus אחרית is

used of the latter part of Job's life (Job xlii. 12), and lasts 140 years, in contrast to the earlier part of his life, before his terrible sufferings came upon him.

Here then we see the true meaning of the phrase in the utterances of the Prophets. It affirms that in a period of time which is later than that in which they were actually prophesying, Messiah shall appear, or the Messianic work and influences shall take effect. But the phrase does not contain the slightest hint that time shall cease to be, immediately that Messiah has come, or that a long period of time may not elapse between the inauguration of the Messianic period and the final establishment of all things upon a Messianic basis.

This objection, therefore, brought by R. Isaac against the Lord Jesus (a merely verbal one at best), seems to be invalid.

24] (3). Probably, however, he did not desire to lay so much stress upon this verbal argument itself as upon the presence or absence of the signs and tokens that are to be the outcome of the true Messiah's advent. For he next proceeds to deal with these in detail, considering them formally under a fresh head. But here, unfortunately, the Rabbi loses some of his usual clearness of argument. For he considers them in two separate lists, and repeats himself not a little. His first list is in §1, and his second in §6, and several of the items occur in both lists. His reason for this treatment of them is that in §1 he argues that because these signs have not taken place, therefore Jesus cannot be the true Messiah, and in §6 that the Captivity of the Jews is to last until Messiah has brought about all these signs, and therefore the Messiah cannot come until the end of the present Captivity. But his arguments run so much into one another, and there is so much in common between the two lists, that I shall consider them together.

d. The Signs of the coming of Messiah.

a. One Kingdom and One King.

§ 1. i., compare § 6. xi.

25] R. Isaac argues that when the true Messiah comes there is to be one Kingdom and one King, viz, Messiah, and he quotes Dan. ii. 44. וביומיהון די מלכיא אנון יקים אלה שמיא מלכו די לעלמין לא התחבל ומלכותה לעם אחרן לא השתבק הדק ותסף כל אלין מלכותא והיא תקום לעלמיא:
"And in the days of those kings shall the God of heaven set up a kingdom, which shall never be destroyed, nor shall the sovereignty thereof be left to another people; but it shall break in pieces and consume all these kingdoms, and it shall stand for ever." He says that now, on the contrary, we see many kingdoms, each with its own laws, and each with its own king, and therefore it is plain that Jesus is not the true Messiah.

26] (1). To us Christians however this does not seem a very strong argument. For the mere fact of many kingdoms existing is quite compatible with their all acknowledging the sovereignty of one over-lord, and, besides, there is nothing in the text to show that such a oneness of rule (even if intended in such a sense as to exclude altogether the existence of other kingdoms) was to be the immediate result of the establishment of this kingdom. I ask whether it is God's usual method to bring about great changes, especially changes in the social fabric of mankind, by one act immediate in its effects? Look at all past history. "The mills of God grind slowly," and therefore they "grind exceeding small." But they grind slowly, yes much more slowly than R. Isaac ever thought. For we in these days are in a very different position from R. Isaac when enquiry is made into the nature of God's ways and methods. R. Isaac did not know of the great age of this world in which we live, and of the exceeding slowness with which

God has brought about changes in sea and continent, and plant and living creature. R. Isaac had never heard of Evolution. This was not his fault. But he was in a far worse position than we are for estimating the probable method of God's dealings with this world. To R. Isaac one thousand, or two thousand, years doubtless seemed a very long period. To you and me they represent a very short time indeed compared with the ages of the world's history, while to God they surely appear as mere drops in the ocean of time. The fact that an universal kingdom is not visible to the naked eye proves little or nothing against the claims of Jesus to be the true Messiah.

27] (2). But may it not be the case that such a supreme kingdom has already begun? In par. 15 it was pointed out that the kingship of Jesus is something very real indeed, if by kingship we mean actual rule over the hearts and lives of men, for never has a person received such homage and obedience as Jesus Christ is now receiving. His kingship is acknowledged by no less than five hundred millions of the human race. See also parr. 15, 79.

Further, His kingdom is growing in extent every day. Fresh lands are being won to Jesus Christ. His heralds are going into all countries proclaiming Him as King, and where they go men are acknowledging the justice of the proclamation and yielding obedience. All Europe has long ago submitted; all North America, Australia, and most of the Islands in the Southern Seas, have acknowledged Him. India, China, and large parts of Africa, are now in the very act of learning to bend the knee to Him. See also par. 31.

His rule too is becoming more powerful where He is acknowledged. In other words, His laws are permeating civilisation. Slowly, I grant, for it is only natural that men should perceive but gradually the meaning of ordinances which they accept, and little by little understand the ways in which these are intended to mould their lives.

28] (3). A Jew may answer: "This that you say is all very well, but is beside the point. I expect to see a visible King and a visible Kingdom." But may he not be in error in thinking that all the time a king reigns he must

be visible? Consider the analogy of ordinary beings. Is it necessary that a king should always be visible to his subjects? On by far the greater part of his dominions King Edward VII. never set foot as king. But did this take away from the reality of his rule over, for example, India, Canada, Australia? There is no need for a king to be visible in order for him to rule. Jews of course consider Jesus to be a dead man. We do not. We hold that He is alive; that He ascended up into glory at the right hand of the Father; and it is not in the least surprising to us that we cannot see Him now, even though He is reigning as King all the time, yes and ruling more than mortal man as such ever ruled.

29] (4). Yet it does not follow that because our King is now invisible He will always remain so. It may well be the case that a long time of preparation is required before it is fitting for Him to appear, but we Christians expect His coming, and many think that He will in some sense rule visibly upon the earth, for a period to be measured by human time. Whether this will be so or not, I cannot say. But He will certainly appear, reigning in glory. We hope for this complete fulfilment of the idea of a King, and base our hope partly upon such Old Testament promises as R. Isaac brings forward, and still more upon the teaching of the Lord Jesus Christ Himself, and upon what He has already done towards the fulfilment of His promises.

30] (5). Consider His words briefly.

(i). He claimed to be King. Speaking of Himself in a parable He says, "Then shall the King say unto them on His right hand, Come, ye blessed of my Father," &c. (Matt.xxv. 34.). Again, "My kingdom is not of this world: if my kingdom were of this world, then would my servants fight;" and when Pilate asks Him if He is a king, He acknowledges that this is the case (John xviii. 36, 37). Similarly, in the vision given to His favourite disciple St. John, He is seen with His name written upon Him, "King of kings, and Lord of lords" (Rev. xix. 16).

(ii). He spoke of His kingdom in three relations: (*a*) He says that it has come: "If I by the Spirit of God cast out

devils, then is the kingdom of God come upon you" (Matt. xii. 28); "The kingdom of God is come nigh unto you" (Luke x. 9). (*b*) He describes it by parables as increasing. Recall to mind only one of His parables, that of the mustard seed, where He says "the kingdom of heaven is like unto a grain of mustard seed, which...when it is grown,...becometh a tree" (Matt. xiii. 31, 32). (*c*) He says that one day hereafter it will come in its fulness: "I appoint unto you a kingdom, even as my Father appointed unto Me, that ye may eat and drink at my table in my kingdom; and ye shall sit on thrones judging the twelve tribes of Israel" (Luke xxii. 29, 30). So also: "When the Son of Man shall come in His glory, and all the angels with Him, then shall He sit on the throne of His glory" (Matt. xxv. 31). Hence it is that we Christians pray every day the words "Thy Kingdom come," and, as we pray them, think not only of Christ's kingdom now spreading over the whole earth, but also of that glorious day when He shall return, with those who sleep in Jesus, to be worshipped and obeyed by all.

β. One Religion and that the Religion of Israel.

§ 1. ii., *cf.* §§ 6. vi. vii. viii. x. and 44.

31] R. Isaac affirms that when the true Messiah comes there is to be but one religion in the world and this the religion of Israel, and he quotes several passages from Scripture in support of his contention, to the more important of which we shall presently refer.

(1). I ask however, first, whether it is not a curious thing that at the present rate of increase there will be in a few centuries only one religion acknowledged in the world. Christianity is spreading so fast, so very much faster than any

other religion,* that we are already in measurable distance of seeing part, at least, of the Rabbi's statement actually carried out. It is not of course surprising that this fact did not strike the Rabbi himself. For he lived in days long before the extraordinary missionary activity (extraordinary, I mean, as compared with the work done in the more immediately preceding centuries) that has marked the last hundred years. To R. Isaac Christian missions were things of the past, and things of the unknown future. He knew little of them from history, and could have no knowledge of the development that they would begin to make some two hundred years after his death. But now every reading man can acquaint himself with the spread of Christianity, and it is great and wonderful. There is, I repeat, every sign that the religion of Jesus Christ will, in a few centuries more, have spread over the whole world, and, as we have already seen in par. 26, the gradual accomplishment of God's purpose is more in accordance with His methods than a sudden change. He is actually bringing about before our very eyes, and more quickly than at any previous time in history, one of the texts quoted by R. Isaac, Isa. xlv. 23, לי תכרע כל ברך תשבע כל לשון " Unto Me every knee shall bow, every tongue shall swear."

32] (2). But R. Isaac urges that the one religion which is to prevail must be the religion of Israel, and he quotes Zech. viii. 23 :

יחזיקו עשרה אנשים מכל לשונות הגוים והחזיקו בכנף איש יהודי לאמר נלכה עמכם כי שמענו אלהים עמכם:

" Ten men shall take hold, out of all the languages of the nations, shall even take hold of the skirt of him that is a Jew, saying, We will go with you, for we have heard that God is with you."

Certainly! That is the very thing that has happened, and is still happening. For there is no denying the fact that

* I am not forgetful of the fact that Mohammedanism has wrested certain lands in nearer Asia and northern Africa from Christianity, nor that it threatens to spread faster in middle Africa at the present moment. The demands that it makes upon the conscience and the life are so much lower that no surprise can be felt at its gaining a temporary victory in some quarters.

Christianity came from men of Israel, or that every one of the writers of the New Testament, with the possible exception of St. Luke, was a Jew. It is to Jewish teaching that men come when they learn of Christianity.

33] (3). But R. Isaac objects that Zech. xiv. 16, and Isa. lxvi. 23, speak of the Nations coming up to Jerusalem to worship, and keeping the feasts there.

I am not sure that there would be nothing at all in the argument if I were to reply that, in fact, a good many Gentile Christians do go to Jerusalem even now on a kind of religious pilgrimage, and that there are many signs that, with the increasing improvement in communication, even far larger numbers of Gentile Christians will go there in the future than in the present. But I would rather ask whether the outer covering of religion is of such supreme, such final, importance? Is it not, in reality, the spirit of Judaism that is the all-important thing? We see this even in the Judaism of to-day, much more, surely, in the Judaism of the Prophets. We all accept, I feel certain, the ancient saying that "a Jew is not a Jew who is one outwardly, but he is a Jew who is one inwardly." Surely, in other words, it is the religion of Israel that is now spreading so much, when Christians believe and practise the great truths contained in the Old Testament.

34] (4). Of course R. Isaac does not agree to this, for he quotes triumphantly Zech. xiv. 9:

והיה יהוה למלך על כל הארץ ביום ההוא יהיה יהוה אחד ושמו אחד׃

"And the LORD shall be king over all the earth: in that day shall the LORD be one, and His name one." Yet this is in the completest possible agreement with our teaching. For we hold that when Jesus is acknowledged over the whole earth, then indeed will the LORD be king in a way in which He has never yet been, for Jesus' teaching was ever of His Father in heaven, and of the complete obedience that men ought to render to Him. It must not be forgotten that the New Testament distinctly says that "when all things have been subjected unto him, then shall the Son also himself be subjected to him that did subject all things unto him, that

God may be all in all" (1 Cor. xv. 28). Further, the statement that He is one and His name one is exactly in accordance with our Faith. We acknowledge no difference in essence between Jesus and the LORD, so completely Divine is Jesus. This statement touches, I know, on deep and difficult questions, which must find a place in our enquiry later on. They do not properly come under treatment here. It must suffice here to point forward to later paragraphs (*e.g.* 105-125), and to affirm once more the conviction of the Christian that R. Isaac's objection to the Messiahship of Jesus, on the ground that the true Messiah brings in One Religion and this the Religion of Israel, is virtually pointless, in view of the facts that the Religion of Jesus is spreading so fast, and that this Religion is essentially due to Israel.

γ. The Abolition of Idols.

§ 1. iii., *cf.* § 6. ix.

35] R. Isaac argues next that when the true Messiah appears the idols of the heathen are to be utterly abolished, and he quotes in favour of his statement several passages, of which perhaps the most important is Isa. ii. 18 :

והאלילים כליל יחלף: "And the idols shall utterly pass away."

Yet is not this the very thing that Christianity is bringing about to a marvellous degree? Judaism as such has done little or nothing towards the abolition of idols. For reasons into which we need not now enter, Jews have not thought it well to try to propagate their religion directly, and have left missionary work to Christians. But where Christians go idols flee. Look around. Where are the gods of Europe and their accompanying idols? The idols of Rome and Greece used to be numbered by thousands. When, for example, a famous Jew visited Athens in the middle of the first century of the

Christian era, "his spirit was provoked within him, as he beheld the city full of idols" (Acts xvii. 16), and Athens was little more than typical of the state of every town in Europe at that time. Britain, to look still nearer home, had its idols, though not, as it would seem, of so permanent a character. Where are they now? Look away to the distant Isles of the Southern Seas. Had any of us visited them a hundred years ago he would have been exceedingly fortunate to have escaped alive, instead of being dragged before some horrid image of a false god, slain before it as a propitiatory offering, and his body consumed in a sacrificial feast. But now! It is now comparatively difficult to find an island upon which a man cannot land in safety, and hear in part of it Christian hymns to the Lord Jesus, and it is difficult to discover any of the idols which but a few years ago were worshipped so openly and so enthusiastically.

Do you answer that there are still many thousands of idols of false gods remaining in the world, as, for example, in India, in China, in Japan, in Africa? Of course there are. But it is unnecessary to repeat once more that God's methods are to bring about results slowly. Upon that I have already spoken.

No! as we look around, and see how idols have disappeared from many countries, and how they are disappearing from others just in proportion as Christianity itself is spreading, is it not only fair to say that the argument which the Rabbi adduces is in reality an argument not against but for our Lord Jesus Christ? It is due to the followers of Jesus that the idols of the false gods are disappearing, and, humanly speaking, in a few centuries will all be gone.

36] It may however be replied that Mohammedanism has a similar effect. I gladly acknowledge the help of Mohammedanism in this matter. But I am not afraid that any thoughtful Jew will put Mohammedanism into serious competition with Christianity. Jews are far too keen on ethical purity, and on progress in every direction, to think the teaching of Mohammed worthy to be compared with the life of Jesus. R. Isaac however does not touch in this passage upon this point, and I need not therefore

further allude to it. Where the teaching of Jesus comes the idols of the false gods are abolished, and the prophecies of the Old Testament are surely, in this respect, being fulfilled in Jesus.

δ. Freedom from Sin.

§ 1. i., *cf.* § 6. xiv.

37] R. Isaac's next argument against the Messiahship of our Lord Jesus is that when the true Messiah comes there will be no sins committed in the world, especially among the people of Israel.

We can all sympathize with the longing of R. Isaac for the coming of that day when we shall be free from sin. Sin does so spoil our own lives, and those of our friends, that we cannot help longing with an intense desire for the time when we shall all wholly escape from it. The Lord of His mercy deepen in us this desire, and enable us to obtain as much of that freedom as is possible even now!

It is however to be remarked that in § 6. xiv. R. Isaac modifies his statement to the extent of saying that he expects the coming of the true Messiah to set men free from sins, "except sins committed by chance" (בא"מ במקרה). But that is a very serious difference. For either the Rabbi identifies "chance" sins with merely physical impurities, the sinfulness of which we in these days hardly acknowledge, or he is not contemplating the absolute, but only the comparative, abolition of sin when the true Messiah comes. If the latter is really his meaning it would not be difficult to show that the coming of Jesus has at the least reduced sins to a large extent, so far as regards their grosser forms. But in truth, I suppose, the Rabbi only intends to say that at the coming of the true Messiah the set of men's minds will be for good, and no longer for evil. Let us then examine his words.

38] (1). He says that this will be the case in the world generally. But of the seven different passages that he quotes only one touches upon this point, *viz.*, Jer. iii. 17, where we are told that the nations shall be gathered to Jerusalem in the name of the Lord, and shall no more walk in the obstinacy of their evil heart.

ונקוו אליה כל הגוים לשם יהוה לירושלם ולא ילכו עוד אחרי שררות לבם הרע׃

But this is no more than to say that the nations will have the religion of Israel, a subject with which we have already dealt. I shall not therefore say more about this passage so far as regards the Gentiles.

39] But it does claim our attention for what it says as regards the Jews, and it may fairly be considered with the next passage quoted by R. Isaac, namely Jer. l. 20, "The iniquity of Israel shall be sought for, and there shall be none; and the sins of Judah, and they shall not be found."

יְבֻקַּשׁ את עון ישראל ואיננו ואת חטאת יהודה ולא תמצאינה׃

These are beautiful promises, and I do not wonder that they appeal to R. Isaac. He would be hard-hearted indeed who was not moved by them. But what, strictly speaking, have they to do with the coming of Messiah? They do not mention Him. Neither are they necessarily even Messianic, so far as anything in the context shows. What they say is that when Israel repents, then this good thing will happen to it. That surely is just what we Christians say. We too are expecting the time to come when Israel will repent. For then Israel will receive unnumbered blessings, both spiritual and material, and their conversion to God will so influence the Gentile nations that these in their turn will receive blessing. But, alas, why does not Israel repent now, and enjoy these blessings and procure them for others?

40] (2). Deut. xxx. 6 is also quoted by R. Isaac: "And the LORD thy God will circumcise thine heart, and the heart of thy seed, to love the LORD thy God with all thine heart, and with all thy soul, that thou mayest live."

ומל יהוה אלהיך את לבבך ואת לבב זרעך לאהבה את יהוה אלהיך בכל לבבך ובכל נפשך למען חייך׃

But where is the reference to the time of Messiah here? The verse is speaking of the time of Israel's repentance, and there is nothing in it to show whether this takes place before Messiah comes, or when He comes, or long after He has come.

41] (3). R. Isaac also quotes Isa. lx. 21: "Thy people also shall be all righteous" (עמך כלם צדיקים). That is exactly what the New Testament says (see Rom. xi. 26), "So all Israel shall be saved." He quotes also Zeph. iii. 13: "The remnant of Israel shall not do iniquity, nor speak lies."

שארית ישראל לא יעשו עַוְלה ולא ידברו כזב:

But what is there here about Messiah, unless R. Isaac is writing as a Christian and sees in the 15th verse ("The king of Israel, even the LORD, is in the midst of thee.")

מלך ישראל יהוה בקרבך.

a reference to the Messiah of the Christians? But I fear that the Rabbi was not prepared to recognise in these words a reference to the Messiah at all, though we Christians would welcome such an interpretation.

42] (4). Then he quotes Ezek. xxxvi. 25—27, that glorious promise of the sprinkling of clean water and the giving of a new heart and a new spirit, and then xxxvii. 23, 24, where the prophet says: "neither shall they defile themselves any more with their idols, nor with their detestable things, nor with any of their transgressions: but I will save them out of all their dwelling places, wherein they have sinned, and will cleanse them: so shall they be my people, and I will be their God. And my servant David shall be king over them; and they all shall have one shepherd: they shall also walk in my judgements, and observe my statutes, and do them."

ולא יטַמאו עוד בגלוליהם ובשקוציהם ובכל פשעיהם והושעתי אתם מכל מושבתיהם אשר חטאו בהם וטהרתי אותם והיו לי לעם ואני אהיה להם לאלהים: ועבדי דוד מלך עליהם ורועה אחד יהיה לכלם ובמשפטי ילכו וחקותי ישמרו ועשו אותם:

Yes, here indeed is Messiah mentioned, I grant it gladly. But how does it help R. Isaac's argument? The words suit admirably the Christian position, that a time will come when

Israel will repent and turn to God and Messiah, and once more live in full communion with God. But there is not a hint that their repentance will be synchronous with the appearance of Messiah, and therefore it proves nothing for R. Isaac's opinion.

43] (5). How comes it that R. Isaac quotes this, and the other similar passages, when most of us find them so curiously outside the subject under discussion? I imagine that there are at least two reasons. First, he was writing in a day when most Christian expositors of Scripture explained, or rather explained away, the frequent references in the Old Testament to the glorious future of the Jews, as though they referred to the Christian Church. It is very easy for Christian commentators to fall into this habit, especially if they have been accustomed to Jewish modes of interpreting the Scriptures midrashically. But to do so does grave injustice to the proper meaning of the inspired word, and prevents a right understanding of the future history of the Jewish nation, to which the words indubitably refer in their primary significance. In consequence of this pernicious Christian custom of R. Isaac's day he thinks it necessary to adduce texts that certainly refer to blessings to be enjoyed by Israel in the future. But to the mind of most thoughtful Christians to-day there is no question as to this. We agree with R. Isaac so far. But we desire to point out to him their equally primary meaning that this blessing is to be Israel's only when it repents.

44] (6). Secondly, the Rabbi cannot imagine it possible that the true Messiah can come to Israel and be rejected. But why not? What is there against the possibility of this? Let us examine our own experience. What do we find in our own hearts, or in what we see around us? Suppose, only suppose, that God were to make a perfectly full revelation of His goodness and holiness, and offer this to us and our neighbours? Are we so very sure that we and they would be attracted by it, and thankfully receive it? Is there no possibility that we should each say in our heart of hearts: "This is more than I want; if I accept this I shall be obliged to give up certain sins, to remodel my opinions on many parts of religion,

to accept a much lower place for myself in the judgment of those around me?" Or if we ourselves are, by God's mercy, so inclined to God and the things of God that we can have no doubt about ourselves, are we so sure about our neighbours? And if not of our neighbours, can we be sure about those who lived some nineteen hundred years ago? Is it not possible, to say the least, that they, having no better hearts than we have, may have been so taken up with the things of this world as to reject the true Messiah? R. Isaac evidently holds this to be impossible. But wherein does the impossibility consist?

Would you expect anything better from the accursed brood of Annas, High Priest in the days of Jesus of Nazareth? You remember what is said in *Pesachim*, 57*a* (Munich MS.). "Woe! for the house of Annas! woe! for their curses! woe! for their serpent-like hissings!"*:

אוי לי במית חנין אוי לי מאלתן אוי לי מלחישתן.

No reader of Talmud or of Jewish history can be surprised that the High Priests did not acknowledge Jesus of Nazareth if He was only half so good as the Gospels declare Him to be. They could have nothing in common with holiness. But what if the Divine saying, "Like people, like priest" (Hos. iv. 9) were true of that time? Would not then the rejection of a really holy person be a matter of course, and the holier he were the more certain and thorough would be his rejection! Surely, we can hardly escape facing the possibility that if God did give a supreme revelation of Himself in the person of Jesus Christ the men of the time would reject it. A few, as we know, did turn to Him in meekness of heart. These repented, and found, as they affirmed, the Messiah. Can it be that they were right, and it was, after all, their repentance that opened the eyes of their heart to recognise Jesus as Messiah? If so, what would be the result of a wide-spread repentance to-day?

* For this phrase *cf.* *Aboth*, ii. 10 (14).

ε. Gog and Magog.

§ I. v. and § 6. ii. and xii.

45] Another sign which R. Isaac affirms is closely connected with the coming of the true Messiah is the destruction of Gog and Magog with their hosts (Ezek. xxxviii. and xxxix.; Zech. xiv. 1-3, 12-15; Isa. lxvi. 19), and the cessation of wars ever after (Isa. ii. 4; Ezek. xxxix. 9, 10; Hos. ii. 18 (20); Zech. ix. 10; Mic. iv. 3).

I am not concerned to examine each of these various passages in order to see whether the Rabbi's quotation of them is always justified by their proper meaning. I am content to assume that he is right. For, strictly speaking, we Christians have no quarrel with him upon this subject. If he believes in this great war, between the forces of evil and those of good, that is to take place in days still future, so also do we. Our holy Book itself tells us that this is to be the case. In Rev. xx. 7-9 we find it stated that "Satan...shall come forth to deceive the nations which are in the four corners of the earth, Gog and Magog, to gather them together to the war: the number of whom is as the sand of the sea. And," adds the Seer in his vision, "they went up over the breadth of the earth, and compassed the camp of the saints about, and the beloved city." They perish, and after this final attack all war ceases, and there is peace.

It is indeed true that we Christians, of the present time at least, are not altogether prepared to say whether that great war will be wholly literal (*i.e.*, solely between bodily presences arrayed in material armour), or rather spiritual, against the forces of evil as such, armed with weapons all the more deadly because they can pass into the very mind and heart. Such a battle, between spiritual foes, a war between evil powers and good powers, would be a far more awful thing than any such material fight as the Rabbi himself

seems to contemplate. But whether the war is literal or solely spiritual seems to us Christians to be a very secondary question. We leave this for the future to unravel. In any case, according to Christian belief, there comes after it the full and final manifestation of Messiah's kingdom. We are ready to grant the position of R. Isaac generally, the only difference between him and us being that he thinks it impossible that the Messiah can have already come without at once taking upon Himself this war. But, as we have said before, so now we say again, our interpretation of what God considers the flight of time in its relation to the various events in the Messianic work and progress is so uncertain, so moulded by the brevity of our own lives, that we are not justified in saying that the fact that two or three thousand years may elapse between one act performed by Messiah and another is any hindrance to the two acts being described in Scripture as virtually concurrent. Prophecy, being the message of God conditioned by human modes of thought, must, surely, often place close together two events, which in fact are separated by a long time in history. To a traveller in Switzerland two peaks of a mountain range often seem to be very near to each other, whereas in truth they are separated by many weary miles.

We both then, Christians and Jews, are expecting a great war in the future, when Messiah shall triumph fully and finally over His enemies.

46] But each one of us ought to ask himself whether, if such a war were to begin at once, he would be found fighting upon the right side. For I assume that every one of us is not satisfied with the expectation of the coming of a mere worldly Ruler, in earthly pomp and glory. Each of us is looking for a rule wherein dwelleth righteousness, whence every thought of evil, and every desire of unrighteous gain, are utterly banished. But would this suit us? I ask this in all seriousness. How should we like so perfect a kingdom? Should we find ourselves really enjoying it, or a little conscious that we have not been preparing for so perfectly good a state? On which side should we each be? If He came now, and suddenly bade us fight

upon the side upon which we had been fighting when He came, which side would that be? Do you say, "Certainly upon the side of Messiah"? Why so? His side must be that of the good. Are our lives so decided now that we are sure we should at once be found upon His side? Does any reader answer "I am a Jew, and therefore sure to be upon the right side in the great battle between the forces of good and evil described as the war against Gog and Magog"? Alas, have even Jews always been on the side of right and goodness? Were the majority of those who were alive when a very perfect Person, according to the admission of almost all Jews of our own time, came into their midst, decidedly ready to uphold Him against fraud and trickery and open violence? That very holy Person was rejected by many, because, as it seems, His demands for holiness were greater than they could bear. Are we quite sure that if such a demand were made upon us now we should respond to it properly?

We can see, if we will, what in fact our own answer would be. If we do really desire what is good above everything else; if we do hate sin and everything approaching sin; if we are endeavouring to spread and encourage the knowledge of God by our words and actions, filled with an intense desire for His glory, even though we are conscious that in many things we all offend, then we may confidently expect that a fuller unveiling of God to our souls will find us responsive to His light, and we may humbly hope that He will not only deepen in us the longing after Him, but will satisfy that longing with increasing power to find Him. May it be so with each of us. May the Lord be very gracious to us, and fit us for that day when He shall reign in righteousness, and triumph gloriously.

ζ. Wild Beasts.

§ 1. vi. and § 6. xiii.

47] R. Isaac next argues that Messiah cannot have come already because it is said that in His days Wild Beasts shall

not injure domestic animals or men, and he adduces in favour of this Isa. xi. 6-9, lxv. 25; Ezek. xxxiv. 25 and 28; Hos. ii. 18 (20).

(1). Now to an Englishman this objection against the Messiahship of the Lord Jesus seems so curious that he is hardly able to sympathise with it, or to realise the force that it evidently has for minds like that of R. Isaac. For we English have been taught to regard the mention of beasts in these passages either as mere details in a picture of general happiness which are not intended to be pressed, or as merely figurative. In favour of this latter interpretation we can claim no less a person than Maimonides (*Hilkoth Melakim* xii. 1):

אל יעלה על הלב שבימות המשיח יבטל דבר ממנהגו של עולם׳ או יהיה שם חידוש במעשה בראשית׳ אלא עולם כמנהגו נוהג׳ וזה שנאמר בישעיה וגר זאב עם כבש ונמר עם גדי ירבץ משל וחידה׳ עניין הדבר׳ שיהיו ישראל יושבין לבטח עם רשעי אומות העולם׳ המשולים כזאב ונמר׳ שנאמר זאב ערבות ישדדם ונמר שוקד על עריהם׳ ויחזרו כולם לדת האמת׳ ולא יגזלו ולא ישחיתו׳ אלא יאכלו דבר המותר בנחת בישראל׳ שנאמר ואריה כבקר יאכל תבן׳ וכן כל ביוצא באלו הדברים הכתובים בעניין המשיח׳ הם משלים׳ ובימות המלך המשיח יודע לכל לאי זה דבר היה משל׳ ומה עניין רמזו בהן׃ (Amsterdam Edition 1702. iv. 307).

"Let no one imagine that in the days of Messiah anything in the course of Nature will be altered, or that there will be any new thing in Creation. The course of the world will go on as before. Isaiah's words, 'And the wolf shall dwell with the lamb, and the leopard shall lie down with the kid' (xi. 6) are a parable and figure of speech, and the meaning is that Israel will dwell safely among the more wicked of the nations of the world, who are compared to the wolf and the leopard, as in Jer. v. 6, for they shall all turn to the true religion, and shall not plunder or destroy, but eat lawful food quietly in Israel, for it is said, 'And the lion shall eat straw like the ox' (Isa. xi. 7). And so all similar statements with regard to Messiah are parables, and in the days of King Messiah all shall know the exact meaning of each parable and what each signified."

If Maimonides is right, and his interpretation appears to be very sensible (*cf.* also Saadiah's *Emunoth w'Deoth*, viii. § 19, *ed.* Fürst), then in so far as the coming of Jesus of Nazareth has tended to diminish war, &c., and to gather the nations into one religion (on both of which topics we have already spoken), so far does R. Isaac's objection fail.

48] (2). If, however, we are to understand the term "wild beasts" literally, as many Jewish teachers suppose, and if also the matter is of real importance, I would ask you to consider the curious fact that in proportion as Jesus is accepted as Messiah wild beasts do, in fact, cease to do harm.

Among the heathen it is evidently not so. A Hindu, for example, speaks with the greatest respect of his majesty the tiger, and will not injure him in any way unless he is obliged to do so. A Mohammedan again will do but little. His feeling of fatalism is far too strong. If a tiger injures any of his friends, or carries off his wife or his child, he says *Kismet*, and regards the accident as the result of an inscrutable and unavoidable fate. But with Christians it is far otherwise. Christians see in wild beasts the ever present possibility of injury to men and to harmless animals, and a serious hindrance to the development of a country. And Christians, with their deep conviction that it is their duty in the name of God to bring a country to its greatest possible perfection, and to secure by all means in their power the safety of every man, woman and child dwelling in it, do their best to prevent the possibility of wild beasts injuring other more useful creatures, and especially human beings. Wild beasts do cease to injure wherever Christianity spreads. The fact cannot be denied. May there not be a very real connexion between this fact and these prophecies? *

* Another argument is contained in parr. 51, 56, sqq.

η. In Israel all Troubles are to cease, and Lives to be long and happy.

§ 1. vii. and § 6. xv.

49] R. Isaac next argues that when Messiah comes those who live in the land of Israel are to have no troubles or sorrows, but will live long and happy lives, and he quotes in support of his argument Is. lxv. 16 and 19-22. But R. Isaac ought to have pointed out, what is very often pointed out both in Scripture and in the sayings of the rabbis, viz.: that all God's promises are conditional. No one can expect this blessed state of things to take place in Israel if Israel refuses to acknowledge the Messiah when He comes. We have seen that such a refusal on Israel's part is not impossible. We Christians believe that it is a fact, and that therefore this difficulty of R. Isaac's is no difficulty.

θ. The Shekinah is to return to Israel, and there is to be much Prophecy, Wisdom, and Knowledge of God.

§ 1. viii. and § 6. xvi.

50] We here come to something of greater interest and of more importance. R. Isaac says that in the time of King Messiah the Shekinah is to return again to Israel as at the first, and Prophecy, Wisdom, and Knowledge shall be great among the people of Israel, as it is written in Ezek. xxxvii. 26-28, and in several other passages of Scripture, which he quotes at length. Among them may be mentioned Joel ii. 27, 28; iii. 17, 21 (*Heb.* iii. 1; iv. 17, 21).

(1). Now it is no part of my duty in these pages to

investigate the Jewish doctrine of the Shekinah. A good deal has been written upon the subject, and a good deal yet remains to be written. The term is used to express the Presence of God among men, occasionally under the visible light in the Holy of Holies (see R. Isaac, § 6. xviii.), but more often in a less defined way. So, for example, in *Aboth*, iii. 3, "Two that sit together and are occupied in words of Thorah have the Shekinah among them."

שנים שהיו יושבין ועוסקין בדברי תורה שכינה ביניהם.

It is in this latter sense, as it seems, that R. Isaac uses the term here. He means that in the days of Messiah the Presence of God will be very near, and will manifest itself particularly in abundance of Prophecy, Wisdom, and Knowledge, presumably Knowledge of God.

(2). But here is a remarkable thing. We Christians entirely agree with the learned Rabbi as to this. We say with him that in the days of Messiah there must be a special Presence of God, and an abundant outpouring of the spirit of prophecy and of wisdom and of the knowledge of God, and that among the Jews. But where we differ from him is in further saying that this blessed promise has already been largely fulfilled, and is on its way to complete fulfilment.

51] (i). For, in the first place, we must again remind him that in arguing against Christianity he is not at liberty to pick out this or that doctrine, and to forget, when he is attacking them, that there are other doctrines supplementary to them. In this way any religion, and any doctrine of any religion, can be triumphantly proved to be absurd. R. Isaac may not, as in the case in point, forget that we Christians hold, at least as strongly as do Jews, that Messiah is yet to come. We believe that He came, but we believe also that He is to come again. Hence a great many of the Rabbi's arguments against our holy faith appear to us to be one-sided and unfair. In this case we also, as well as he, are expecting, when Messiah returns, a great manifestation of the Presence of God, and an abundant outpouring of spiritual gifts. Yet we also hold that the prophecy has been already fulfilled in a most remarkable degree.

52] (ii). In what way do we all expect to see the Presence of God? It is not the same thing as a bright light; that we have already noticed. We do not expect, again, to see anything special with our natural eyes. At least, if it were God's will that we should do so, we would say that this was not necessary to the idea of the Presence of God. We expect to know that He is very near, in quite a different way from that in which we know anything with our mortal eyes. For we all recognize that God is a spirit, and has neither form nor fashion of any kind. How do we expect then to recognize the near Presence of God? I suppose chiefly in the perception of an awful holiness, in the realization that a Love, a Righteousness, is near, before Whom we feel ourselves unworthy to stand, and in Whose Presence we feel utterly abashed. We have indeed already seen that this does not necessarily imply that even with this awful perception of Holiness, and Love, and Righteousness, we submit ourselves to Him, and follow where He leads. There can be no compulsion, even towards good, exercised upon us by God, if we are to remain the free creatures that He has made us. The fear of God, say the Wise, is the one thing that is not determined by God. הכל בידי שמים חוץ מיראת שמים. (*Berakoth* 33*b*.)

53] (iii). But, I ask, how is God to make us feel His presence in Holiness, and Love, and Righteousness? Presumably only through our senses in some way. And would it not be at least a possible way for God to do this if He were to give His Presence in a special degree to one person, and then, through the life and actions of that person, were to show what Holiness, and Love, and Righteousness really could be? Of course you see the trend of my remarks. But I do not want you to think for one minute that the Presence of God could manifest itself very thoroughly by, so to speak, joining Itself to a sinful man. A man, as we know men, would be an extremely imperfect medium for such a manifestation of God's Presence. But what if something utterly different were done? What if, instead of the Presence of God joining

Itself to a man, It were to take the constituent parts of human nature—body, soul, and spirit, including, of course, the will and the ability to suffer—and then to show by the life of this perfect representative of human nature what the Presence of God could produce; what Holiness meant amid a world of sinners; what Love meant, not sparing itself in any degree if only others might be helped; what Righteousness meant in the observance of all the will of God? Do you not think that by this means God might make such a revelation to men of what He really desired of us (of what, in other words, He really is in His inmost being as regards Holiness, Love, and Righteousness), as to bring about, among those who accepted this revelation of Himself, a complete change of thought and life, and to enable them to receive from Him power for Prophecy, Wisdom, and the Knowledge of Him?

This is indeed but an unworthy description of the Presence of God with man, for who am I that I should declare to you the marvels of His Presence, ineffable as they must be? But I hope that my description is at least better than R. Isaac's mere parody of what Christianity is—a parody of the Christian doctrine of the Incarnation. It is a subject which will very frequently come before us, for the Rabbi is never tired of holding up to ridicule the Christian belief in the Lord Jesus, while in reality he is only exposing his own ignorance of what Christian belief is.

I ask again whether you can imagine a higher and better form by which the Presence of God can manifest Itself than that of clothing Itself, if I may use such an expression, with human nature, nature that had never sinned and possessed no trace of sin, and shining through this human nature in a life of Holiness, Love, and Righteousness? Such a manifestation we Christians affirm to have taken place in Jesus the Christ. The Shekinah, we affirm, was to be seen in Him. (See also parr. 245-250).

54] (3). Lastly, a few words on Prophecy, Wisdom, and the Knowledge of God. It will hardly, I think, be disputed by those who attribute any historical worth at all to the New

Testament that the time of the Lord Jesus was marked by these gifts. Many Jews of that time possessed them in a very remarkable degree, and one, in answer to enemies, actually quoted one of R. Isaac's passages to explain what this phenomenon meant: "This is that which hath been spoken by the prophet Joel; And it shall be in the last days, saith God, I will pour forth of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams: yea and on my servants and on my handmaidens in those days will I pour forth of my Spirit; and they shall prophesy" (Acts ii. 16. *sqq.* from Joel ii. 28, 29, *Heb.* iii. 1, 2). The experience of those days was wonderful. But it was hardly more wonderful than the experience that has often been repeated. For the perception of the near Presence of God in Christ has frequently produced the same kind of spiritual results. When Christ is accepted the Holy Spirit often pours out upon the soul not only an intense desire to serve Him, but also ability to speak for Him, and to show forth His marvellous love; or gives a deep insight into the things of God; or leads to deep knowledge of God; and, we must remember, in not a few cases these results go far beyond what we might have expected from the mental position of the convert. Is it not wonderful how spiritual are the prayers of many a Chinese Christian; and how earnestly a Uganda convert will plead for the spread of the Gospel; and how a poor cottager in England, with almost nothing of this world's joys, will rejoice in God and thank Him for innumerable mercies? No Jew living would grudge that such wonderful results should be poured out upon the Gentiles, and that, as we Christians believe, the prophecy of Joel should be fulfilled before his eyes? For it is just the same whenever a Jew turns to the Lord Jesus. He too then receives spiritual insight, and is surprised at his former state of ignorance of the Lord Jesus. He, like those Jews of nineteen hundred years ago who ventured to trust in Jesus, finds that what God has promised He is able also to perform. Every believer in Jesus, be he Jew or be he Gentile, finds that Jesus is the

very Presence of God, and in Him receives spiritual gifts, sometimes of Prophecy, sometimes of Wisdom, sometimes of Knowledge.

i. The Mount of Olives is to be divided in half.

§ 6. iii.

55] We have now examined all the signs that R. Isaac adduces in § 1. as proofs that Messiah has not yet come, and have referred to those parts of § 6. where he mentions them again for practically the same purpose (see par. 24). But in § 6. he brings forward certain additional signs to prove his contention, and it will be convenient to deal with these at once. To avoid, however, unnecessary length of discussion here, we shall postpone (a) to parr. 86 sqq. the subject of the Restoration of the Jews to Palestine, together with the accompanying destruction of Christians and Mohammedans; (b) to parr. 99 sqq. the subject of the Restoration of the Ten Tribes; and (c) to parr. 269 sqq. the subject of the coming of Elijah foretold by the prophet Malachi.

56] In Zech. xiv. 4, 5, we read, "And his feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east, and the mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south. And ye shall flee by the valley of my mountains." This is confessedly a curious and interesting passage, but it is not very easy to see what it exactly means. R. Isaac understands it in the most literal sense: that the Mount of Olives shall actually be divided in half. But evidently he does not take the whole verse literally. For, if so, what does he understand by "his feet"? Whose are the feet here mentioned? Certainly they are the LORD'S, for the preceding verse has said, "Then shall the LORD go forth," &c. Let R.

Isaac be consistent, and acknowledge that "the feet" of the LORD are really feet, and mean therefore the feet of Him who is both man and God. In this case Christians will not quarrel with him, and will say that if the whole passage is to be understood in a literal sense, its fulfilment will take place at a late period in the Messianic time.

But we are far from wishing to press the learned Rabbi on this point. For to our mind the whole passage is a description of the result of the coming of the LORD, expressed figuratively. There is not even anything directly to say that "the LORD" here refers to the Messiah. It probably does not, and rather describes in parabolic terms the coming of God to avenge His people.

But if the cleaving of the Mount of Olives is figurative, what does it mean? Kimchi says that it indicates the cleaving of the Nations who have come against Jerusalem, and their falling hither and thither.

ומשל האות הזה שיבקעו הגוים הבאים על ירושלם ויפלו הנה והנה.

Others think it means that the difficulty is broken down which stood in the way of the Jews escaping from Jerusalem when it is besieged. But I do not know that I am called upon to decide what exactly the figure is intended to represent. We shall know some day. In any case it is exceedingly precarious to base the argument that Messiah has not yet come on the fact that the Mount of Olives is still standing intact. If the cleavage be literal it can well take place at the Second Coming of Christ; if it be spiritual or metaphorical *cadit quæstio.*

κ. The Dividing and Drying up of the River of Egypt, and of the River Euphrates, for Israel to pass through.

§ 6. iv.

57] We will accept R. Isaac's paraphrase of Isaiah xi. 15, 16, even though it be verbally inexact (he seems to understand והחרים as though it were והחריב). But we would again ask

whether this passage stands in any contradiction to the Christian religion? For if it be understood literally, then, once more, its fulfilment can very well take place in the future, when the Lord Jesus returns; and if it be understood metaphorically, it is of course fully consistent with Christian teaching.

Is it not probable that the great event of the redemption of Israel from Egypt, by bringing them through the Red Sea, would be used to express in figurative language the marvellous way in which God would redeem Israel out of all lands? Is it not also probable that Isaiah, writing long before the Babylonian Captivity, would use language which had a primary fulfilment in the return from Babylon? Many interpreters have even understood the expression here, "He... shall smite it (Euphrates) into seven streams, and cause men to march over dryshod," to refer to "the drying up of the Euphrates, which Cyrus diverted into the enlarged reservoir of Sepharvaim, so that the water fell to a foot in depth, and one could go over dryshod on foot (Herod. i. 189). This made it possible both for the conquerors to cross and the exiles to issue forth from the prison of the imperial city, girt as it was with both natural and artificial lines of water, xi. 15" (Delitzsch on Isa. xliv. 27). But, in view of what the Inscriptions tell us about the conquest of Babylon by Cyrus, this interpretation is very doubtful. It is safer to understand the passage to refer to the removal of hindrances to the return of the Jews to their own land, without attempting to define as yet the precise form that this will take.

We Christians therefore cannot attribute much weight to this difficulty adduced by R. Isaac.

λ. The Life-giving Stream.

§ 6. v.

58] R. Isaac next urges that when Messiah comes there must issue from the Temple at Jerusalem a spring of living

water, of which half shall turn to the eastern sea, and half to the western, on the banks of which trees shall produce their fruit every month, as it says in Ezek. xlvii. 1-12, Zech. xiv. 8, Joel iii. 18 (*Heb.* iv. 18).

(1). Now I believe that here again I may fairly urge much the same argument as I urged in the two preceding cases, that if the Prophets speak of a literal stream of water issuing from the Temple, this prophecy may be fulfilled in the future, when Christ returns. But I do not care to dwell on this interpretation.

(2). For why should we suppose that the Prophets are here speaking of material things? I know that the Talmud understands these passages literally (T. B. *Sanhedrin* 100*a*.), but no Jew of any education accepts the verdict of the Talmud, or rather of one or two of the many speakers in the Talmud, as decisive in a question of exegesis, and of literal as contrasted with spiritual meaning. If it were a question of Halakah it would be different, but there is no Halakah here. On this matter the Talmud is of no weight at all.

59] (3). The book of Zechariah itself can teach us how to understand the description. At least it is significant that shortly before xiv. 8 mention has been made of a spring opened in Jerusalem for sin and for uncleanness (xiii. 1). Does the Rabbi think that a stream of literal water is of much use in taking away sin and uncleanness? Will he not agree with me in saying that undoubtedly the prophet is there thinking of a stream which washes the soul clean, and therefore must itself be spiritual and not material? But if in the thirteenth chapter the prophet is thinking of a spiritual stream, is it not at least very probable that in this fourteenth chapter he is thinking of a spiritual stream also? And if this is the thought in these chapters in Zechariah, is it not probable that it is the same in both Ezekiel and Joel? Are we for ever to be so hampered by our crass western ideas as to be unable to rise to the finer imaginations and more poetical heights of those who have always lived in eastern lands? Is the Bible for ever to be so understood as though its writers did not love to employ trope after trope, parable after parable?

60] (4). Consider too how beautiful and significant such a figure is. You remember how Jeremiah (vi. 7) compares Jerusalem to a cistern, "As a cistern keepeth her waters cool, so she keepeth her wickedness cool" (כהקיר בור מימיה כן הקרה רעתה)? * May it not have been in contrast to this that the other Prophets speak of a fountain of fresh spring water issuing from her, spreading not wickedness but spiritual life? Or, again, we know that, for an eastern town, Jerusalem was well supplied with water, so that in all its sieges we never hear that it suffered from thirst, and yet that outside it the stream, very small indeed in size, ran through severe wildernesses down to the Dead Sea.† What so suggestive to a thoughtful and spiritual-minded man? Would he not say to himself, as he looked forward to the Word of the Lord going forth from Jerusalem, "Now indeed the spiritual waters that we enjoy are limited to ourselves, as these streams and streamlets that water only Jerusalem and its immediate suburbs, but then, in those days, her spiritual life shall flow out from her far and wide, and all nations shall be blessed through her teaching"? Is not this a far more glorious, and far more probable, interpretation of this marvellous life-giving stream than any literal body of material water could ever be? ‡

61] (5). Let us then assume that the picture is of the spread of spiritual blessings beginning at Jerusalem, and let us join in thanking God that it has already begun to flow.

* See R.V. margin.

† See especially Pusey on the passage in Joel.

‡ So the newly discovered *Odes of Solomon* (dating as it seems from about 100 A.D.): "For there went forth a stream and became a river great and broad; for it flooded and broke up everything and it brought [water] to the Temple: and the restrainers of the children of men were not able to restrain it, nor the arts of those whose business it is to restrain waters; for it spread over the face of the whole earth, and filled everything: and all the thirsty upon earth were given to drink of it; and thirst was relieved and quenched: for from the Most High the draught was given" (*Odes of Solomon*, 6, *ed.* Rendel Harris, 1909).

If it be urged that the prophet "pictures a fountain in Jerusalem, providing a continuous supply of water for the removal of all [ceremonial] impurity from the people," it may be replied that such a physical stream would be nothing new.

It is not as if Christians claimed to be independent of Jews. Far from it. All the spiritual life that we possess has come to us through the Jews. From them the stream of life has flowed out. Why grudge it flowing on till it reached our shores? Nay, I am sure that Jews do not. For there is nothing inconsistent with their position, if they rejoice that to us Gentiles the stream of religious life has spread. Yet do they, in fact, thank God for this? Do they consciously thank God for the wonderful way in which He is still directing the course of this river of life ever to fresh lands and districts? I wish that I could think that they do. For then they would be daily thanking God for the signs of His life-giving grace among us Gentiles, and would be daily learning more of His ways in His government of the world and in His revelation of Himself.

μ. The New Temple, and the New Division of Palestine.

§ 6. xviii. & xix.

62] R. Isaac mentions next among the prophecies that have not yet been fulfilled those in Ezek. xl.-xlviii., which speak of the building of a new Temple, when the Jews are restored, and the Division of the land. The latter is a comparatively unimportant subject, and it is so dependent upon the building of the Temple that we shall consider the two subjects as one.

But what shall we say of these chapters generally? If every Jewish commentator were sure of the meaning of them, the task would not be so difficult; or if Christian commentators were at all agreed, the task would be comparatively easy. But now! When no single writer, either Jewish or Christian, is able to say for certain what their precise meaning is—unless of course he be one of those excellent and enviable persons who know everything—it is extremely hard to be quite sure how best to deal with the Rabbi's difficulty.

But let us look at the matter. Fourteen years have passed away since the city of Jerusalem was given over into the hands of her enemies, and the fair-speaking promises of her false prophets were exposed (Ezek. xl. 1). During that time Ezekiel has been faithfully continuing his work of encouraging his fellow-exiles to remain true to God and to the words of His law. He has handed on to them the Lord's assurance that He will not leave His people in captivity for ever, but will one day restore them to the land of their fathers. But now he is bidden clothe his message of consolation in fairer and more glorious colours. He sees in vision a new temple arise, and hears ordinances given affecting both it and those who are to care for it. The vision is confessedly great and glorious, but the details are often curious, and sometimes not quite what we should have expected from a priest like Ezekiel. Two things at least are clear, which in fact all expositors of this difficult part of the Bible will be ready to acknowledge, that the thought of holiness runs through all the vision and its enactments, and that the holiness is to be such as will permeate every part of the national life. Whatever interpretation we give to Ezekiel's vision of the Temple, and of the division of the land, we must confess that he looks forward to a time when holiness shall become the ruling principle of the nation of Israel.

63] But what does the vision mean?

(1). We are all aware that the system of interpretation fashionable at the present day, acquiesced in not only by many Christian theologians, but also by many who deservedly stand high among Jews for their learning and religion, is that Ezekiel knew nothing of the greater part of the Pentateuch (all that part in fact which describes the Tabernacle and the ordinances closely connected with it and the Priesthood), for the simple reason that it did not as yet exist. They go on to say that Ezekiel thought much about Solomon's Temple, and longed earnestly for its restoration, when the Jews should have returned to their own land, and that he desired it to be hedged round, both literally and figuratively, in such a way as to increase the holiness of the people. When indeed the people returned to Palestine, they were able only to make a Temple which corres-

ponded in some little degree with the one that he proposed. But his vision was not wasted. Far from it. It became the starting point for a description of a service of God even more ideal than it was itself, in which the vision was thrown backwards instead of forwards, and the people were told in so many words that plans and ordinances, either identical or at least similar, had been seen and heard by Moses in the Mount, and had been carried out by him into material and real existence. Yet in fact, say these theologians, the Tabernacle never existed, and the description of it was but a pious adumbration of the way in which, when the narrative was spiritually understood, the LORD intended His people to have all their lives, secular and religious, interwoven with holiness.

Of course, if this interpretation of the Temple described by Ezekiel is right, the Rabbi's arguments, that such a Temple must be actually built before Messianic times, fall to the ground. But speaking for myself, and I should suppose for most of my readers, I find it very hard indeed to believe that such an interpretation can be true. A parable on so large a scale as this would be, a parable which has been misunderstood for sober fact during a period, *ex hypothesi*, of some two thousand five hundred years, has no parallel in history. I cannot believe that Ezekiel's Temple is a mere programme of legal enactments carried out partially in the Return, much less that it is a parable which served as an introduction to that greater parable of the Mosaic Tabernacle.

64] (2). Is Ezekiel's Temple then merely a prophecy of the Christian Church, or, to put it otherwise, a poetic idealisation of great truths which are already finding their fulfilment in Christianity? Not a few Christian interpreters, both in the past and in the present, have thought so. The Temple in this case, of course, does not mean a literal Temple, but the Society of Christian people, which towers up above all other forms of religion, and is the direct outcome of the earlier faith of the Jews. If this interpretation of the prophecy be accepted, it is again clear that R. Isaac's objection falls to the ground.

65] (3). But what if, after all, there be some measure of truth in his opinion that in the future there will be a Temple,

imposing in size and majestic in external worship, set up in Palestine? It is well to remember that this opinion has been held by very many Christians, and is not at all inconsistent with Christianity. It must be confessed that it is quite possible that a Temple answering in some degree to that presupposed by R. Isaac may yet be built.

Even so, however, there are grave difficulties in accepting all that R. Isaac seems to see in it. Let us suppose that the Temple will be built. Will not a very different kind of worship be found there from that which was rendered in the days of the Monarchy, or after the return under Zerubbabel and under Ezra? What of the sacrifices? I know indeed that the majority of Jews to-day still repeat in the Synagogue services the prayer that the Temple may be rebuilt and the sacrifices restored. But is it likely that even if the Temple be rebuilt the sacrifices will be restored? Is not a feeling spreading day by day that the time for animal sacrifices has gone by, that they were very well in the days of man's comparative ignorance as an expression of duty towards God, and of the sacrifice of the heart that He requires, but are worse than useless now? Is it not true that even Jews have been influenced, and are being influenced in ever increasing measure, by the Christian doctrine that the blood of bulls and goats can never take away sin? Is it not probable then that, even if the Jews do rebuild their Temple, the more thoughtful among them will determine that the slaughter of innocent animals shall form no part of their worship? For men's prayers and praises are worth far more in the sight of God than any sacrifices.

66] (4). But suppose that some such glorious building be built in Jerusalem by the Jews after they have recognized the Messiahship of Jesus. Suppose it, I say, only suppose it! The time within which Ezekiel's Temple is to be built is nowhere stated, and the date at which it is to be built will, according to this supposition, altogether fall within the Messianic period. For there is no hint that it is to be built immediately after the coming of Messiah. Suppose it be a Christian building that is here shown in vision to Ezekiel? "What," say you, "with its slaughter houses and arrangements

for the offering of material sacrifices?" This is hardly a difficulty. For Ezekiel naturally was bound by the ideas of his own time. But Jews and Christians alike have gone past those ideas now. If it be the Lord's will that such a great Christian Temple some day be built in Palestine, with all the wealth and beauty, both in material and worship, that wealthy members of the house of Israel can lavish upon it, will this be a wholly unnatural fulfilment of the vision unfolded to Ezekiel?

For consider the glory that it would mean for Israel! Picture to yourselves a building surpassing St. Peter's in Rome for fame and beauty, in which rise daily from Jewish lips hymns to God and His Anointed, a building built and maintained by a restored Israel which has repented of its sin! But as you gaze you see not only Jews worshipping there! It is the scene of spiritual worship by all portions of the Christian Church, who come to do honour to the God of the Jews in the Jews' own land. In that blessed time the Christian Church will itself be purified from its sins and inconsistencies, and be glad to worship at the ancient centre of its faith. What if, when the true religion of the Jewish nation has spread over the whole earth, each nation gladly sends its representatives to worship at Jerusalem, to show forth there the praises of God for His mercies vouchsafed in the Lord Jesus? The Lord hasten it in His time!

לשנה הבאה בירושלים !

v. The Resurrection of the dead.

§ 6. xx.

67] Another proof adduced by R. Isaac, in evidence of his belief that the Messianic promises have not yet begun to be fulfilled, is that the Resurrection of the dead has not yet taken place. In support of his claim he quotes Deut. xxxii. 39,

and Isa. xxvi. 19, and Dan. xii. 2. I am not going to quarrel with the learned Rabbi for his use of his texts, even though there is not a little to be said in favour of the opinion that neither of the two first passages really refers to the subject of the resurrection, save perhaps by way of allusion. I am content to share with him the full belief in the resurrection of the dead.

68] Yet when we examine the matter further, it seems that the Rabbi looks forward to a very different kind of resurrection of the dead from that which the majority of Christians are expecting. For I suppose that by the resurrection of the dead most Christians understand the resurrection at the last day, when the end of the world shall have come, and the newly risen shall depart at once to everlasting happiness or woe. But it is probable that the Rabbi means something very different. Indeed, if he meant what we mean, his argument would be somewhat useless. It would be in effect—evidently the last day has not yet come, for we are still on earth, therefore Messiah has not yet come. But this would be to mistake the Rabbi's opinions.

69] (1). These may be learned from the famous work of Saadiah, entitled *Emunoth w'deoth*, which gives a very clear account of the more important beliefs of the Jews. It was indeed written in the 10th century, but orthodox Jews have always virtually accepted it as giving a true summary of the creed of Judaism—if we may dare use such a word as "creed" without incurring the reproach of purists, who, looking to the letter rather than the spirit, tell us that Judaism has never been bound by the shackles of a creed. There is however little doubt that R. Isaac would have professed himself quite ready to abide by what Saadiah tells us of the resurrection of the dead. To put his statement briefly, the resurrection is something quite different from participation in the existence of the future world. It means that in the Messianic time all the righteous and repentant are to rise again (*i.e.*, practically all Jews, because "nearly all of them will repent before their death") and will live again on earth. They will be recognized by those who are still alive; the blind, and others who have

died with some deformity, being raised blind, &c., and being afterwards restored to sight, &c., by a special miracle. They will live the same kind of life that they lived before, eating and drinking (Chap. vii. §§ 14-16, edn. Fürst). Saadiah indeed does not touch on the question whether these risen men and women will marry, as well as live in other respects like ordinary human beings. But R. Berachya Ha Nakdan, in the 12th century, is very explicit. For he says the man who had two wives in his ordinary earthly life will, in this new resurrection-life on earth, probably have only the wife of his youth (*Masref*, § 13, *ed.* Gollancz, p. 320). It is not impossible that it was some such gross materialism as this which on the one hand led to the objection of the Sadducees against the doctrine of the Resurrection, and on the other drew forth the spiritual answer of the Lord Jesus, " In the resurrection they neither marry, nor are given in marriage, but are as angels in heaven " (Matt. xxii. 30).

70] (2). R. Isaac evidently expects that the righteous will rise before the wicked and will continue to live on earth, and represents in his opinion the statements of many other Jews. But in itself, and so far, this is not necessarily opposed to the belief of Christians, at least when it is shorn of its grosser features. There always have been many Christians, among others Justin Martyr and Tertullian, who have believed in what is called the First Resurrection as literally as R. Isaac himself.

It is no doubt a difficult subject from the Christian point of view, for we Christians are apt to give undue weight, it may be, to the spiritual side of Scripture. Hence it is not surprising that a great teacher like Augustine should have considered that the First Resurrection is but " the spiritual awakening which began to work in mankind after the coming of Christ, *i.e*, the resurrection in its mystical aspect; and that the millennium of Rev. xx. is the period from that awakening onwards " (See Chancellor E. H. Bernard in Hastings' *Bible Dict.* iv. 236). Of course if this interpretation be right, R. Isaac's objection is valueless, nay it would even act against himself, for a resurrection in a very real sense

would be already past. But we should be sorry to insist that this spiritual interpretation is right.

71] (3). Personally, we are inclined to believe that there will be two resurrections from the dead—the first, that of the righteous; the second, that of all. But there does not seem to be sufficient evidence that between the two any appreciable interval of time will elapse. Even if this were the case—even if a period, answering, as we measure time, to a thousand years, were to elapse between the First Resurrection and the Second—what weight would this fact add to the Rabbi's arguments? In not one of the texts that he quotes is there any close connexion indicated between the resurrection of the dead and the coming of the Messiah, much less any hint that the resurrection is to take place directly He appears. Again, we must insist upon the fact that we Christians are looking for the coming of Messiah at least as earnestly and as strongly as do the Jews. Nay, more; we venture to affirm that in these days, when so many Jews are leaving the faith of their fathers for philosophical ambiguities, Christians expect the coming of Messiah a great deal more firmly and wistfully than Jews. The Messiah is to us a great reality. We do not weaken the conception of Him to mean only a Messianic time, as do so many Jews; though we do expect the Messianic time as much as they. But we expect Him who once came down to earth, and lived and moved among us as Man (being Man in the very fullest sense, though also God), to return to us in glory. Then His saints who now sleep in their graves will be caught up to meet Him in the air, and afterwards—be the time long or short—all the dead shall arise, and the Judgment be set, and the books be opened. God grant, my dear friends, that you who read, and I who write, may be accounted worthy to rise in that First Resurrection!

CHAPTER II

JEWS AND CHRISTIANS AS THE OBJECTS OF GOD'S AFFECTION

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i. THE ASSERTED REJECTION OF ISRAEL AND THE CHOICE OF CHRISTIANS.

§ 2.

72] In this section R. Isaac charges Christians with the assertion that God rejected Israel because they disbelieved and crucified His Messiah, but that He chose the Christians and let Messiah suffer for their salvation because they received Him and believed on Him. He then argues that this assertion is untrue, because, before the coming of Jesus, the Christian nations were confessedly heathen, and, after He came, not only did they not believe upon Him at once, but they in fact persecuted His apostles and followers, as may be seen from many historical examples. He also adds that there are still many Christians who practise heathen rites, worshipping serpents, trees, stones, fire, in accordance with their old heathen customs, and also many who still have idols in their churches, especially idols of bread (פסילי הלחם), all this being diametrically opposed to the teaching of Jesus. Christians also, he says, generally disobey the New Testament in their use of foods and their neglect of the Sabbath. Therefore it cannot be asserted with any truth that Christians have been chosen because they have received and obeyed the teaching of Jesus.

73] (1). Now I freely grant that in the main contention of this section R. Isaac is right. It is certainly absurd

for any Christian to argue that God chose Christians because of their goodness, and it is hard to think that any Christian could have brought forward such an argument unless he had given undue weight to human merit. But no Christian man can argue (at least in any agreement with the New Testament) that his own good deeds, or even his own faith in Christ, secured God's choice of him, or again that the good actions of his nation, or of Christian nations generally, secured God's choice of them. The New Testament tells us clearly that men are not chosen for their good deeds, and if not men, then not nations.

74] But this is not the reason why R. Isaac rejects the assertion of his opponent; he endeavours to prove his opinion by the evil actions of Christian nations. Now I am not careful to answer him in this matter, for though I should be sorry indeed to say that he is accurate in all his details (in some he makes gross mistakes), yet his statement of the facts generally is sufficiently true for the purpose. The Gentile nations which have become Christian were of course at first heathen, and did in fact bitterly persecute the followers of Jesus. But what then? Were the heathen nations so much to blame even for this as were the Jews for their similar action, who after the long and special preparation by God that they had received, the long-standing and intimate knowledge of His teaching that they possessed, yet rejected (as many of them now confess) the holiest example of human life that the world has ever seen? For the Jews thus to sin against the highest teaching of their moral nature was tenfold worse than for the Gentiles to sin against their comparative ignorance.

75] (2). It is however possible that R. Isaac misunderstood the argument of his Christian opponent. It is possible that the Christian meant to say only that the prosperity in worldly things of Christian nations (including their civilization) is due to their reception of Jesus Christ; that because they listened to the New Testament (as a whole) they made progress even in the things of this world; that, in other words, God blessed them in temporal things because they served

Him in spiritual things. If this is the real meaning of the Christian's argument, I doubt whether even R. Isaac could have found much fault with it. For it is little more than a truism in view of the facts of history past and present. Whatever we may think to be the reason, the fact stands good, that it is only Christian nations that have made progress in civilization and material prosperity. Those nations that have remained heathen, or have become only Mohammedan, have made hardly any progress at all.* Belief in the Lord Jesus Christ, on the other hand, has invariably produced energy in all directions of human life, and the development of all human powers.

76] (3). But R. Isaac makes much of the disobedience of Christians to the teaching of Jesus and the New Testament. He uses, in fact, the statement of his Christian opponent as a peg whereon to hang his attack on Christianity for its disregard of things that are contrary, the Rabbi holds, to the right worship of the living God.

(i). May I first of all be allowed to remind you once again that I hold no brief for the Christians of our own or of any other day? If at any time Christians act contrary to the teaching of the Lord Jesus and His apostles, so far they are wrong. It is the Lord Jesus to whom I would that my readers should be attracted; it is His teaching, His teaching too as interpreted by His apostles in the New Testament, to which I would they should yield obedience. The followers of the Lord Jesus have never yet been free from faults, and never will be, I suppose, until His return; but Jesus is perfect—"His mouth is most sweet: Yea, He is altogether lovely" (Cant. v. 16. חכו ממתקים וכלו מחמדים:), and again, "Thou art fairer than the children of men; grace is poured into thy lips" (Ps. xlv. 2 יפיפית מבני אדם הוצק חן בשפתותיך:) —and the object of these pages is ultimately to draw both writer and readers nearer to Him.

(ii). Therefore I confess that there is much to be said for the Rabbi's attacks on Christians. But yet he ought not to

* Japan is so far an exception in that she has deliberately adopted the external results of Christian civilization.

be so ready to confuse heathen sects, or, if you will, semi-heathen sects, with Christians who deserve the name. I have however no word in defence of the heathenism that still cleaves to some professed Christians, any more than I should expect an earnest Jew to defend such heathen superstitions as the Evil Eye, the wearing of amulets, &c., still current among some Jews.

(iii). Neither again have I a word in defence of the worship of idols in Christian churches, or, in particular, of the worship of the Host, the consecrated bread of the Sacrament of the Lord's Supper. We who are members of the Church of England have specifically rejected all such errors, and though, alas, it is true that large portions of the Christian Church still accept them, such Christians hardly attempt to defend their action from the teaching of the Lord Jesus and of the New Testament. And if these practices cannot be defended thus, as they cannot, they fall out of the range of our discussion, as I have already stated.

(iv). Lastly, the Rabbi's difficulties about Food and the Sabbath are, I confess, difficulties which he may quite fairly and properly adduce. But he himself deals with them at length further on in his book, and it is only fitting that I should imitate him, and leave the discussion of these two subjects for later pages (see parr. 152-159 and 166-171).

ii. The reason why the Jews have not a King.

§ 3.

77] R. Isaac informs us that a Greek once argued with him that the Jews no longer had a king of their own race over them because they rejected Jesus their true King ; and that he had replied that it was indeed true that their many sins had deprived them of a king, but this deprivation took place as far back as the time of Nebuchadnezzar, four hundred years before

the birth of Jesus; further, that Jesus was never a king at all; and lastly, that Christians were not really in a position to say anything, first, because the Roman kings who put Jesus to death remained to that day, and, secondly, because many Christian nations, including that of Greece to which his interlocutor belonged, had themselves lost their own kings and were under the sway of Mohammedan rulers.

R. Isaac is evidently very well pleased with his answer, but it appears to me to be singularly weak.

78] (1). I say little about R. Isaac's chronology, for he is never strong in history, but it seems a pity that he should parade his ignorance. For it is not by any mere slip of the pen that he allows only four instead of six hundred years to the period between Nebuchadnezzar and the birth of the Lord Jesus, for he repeats the date in § 14. But apart from this his argument is poor. Granting, of course, that the kingdom in its independent form (though in fact it had hardly been independent for at least a hundred years before Nebuchadnezzar's time), ceased with the capture of king Zedekiah and the accompanying destruction of Jerusalem, yet the learned Rabbi ought not to have omitted all mention of the Hasmonaean kings after the Maccabean revolt. Neither ought he to have omitted all mention of the famous king Herod the Great, for, although he was of Edomite stock, yet the Jews, by their leading representatives, accepted him as their king. But Herod the Great died about the very year that the Lord Jesus was born, and since that date the Jews have never had a king to reign over them as a united nation.

The coincidence is very remarkable, to say the least, and is to be reckoned with by all Jews who wish to understand the reasons for their present state of national degradation.

79] (2). R. Isaac however raises a demurrer to the effect that at any rate Jesus never was a king. He asks in a tone of triumph, Who made Jesus king, and Where did He rule?

(i). Who made Jesus king? R. Isaac means that no man or body of men formally acknowledged Him as an earthly ruler, leading Him in solemn state to a material throne, crowning His temples with a crown of gold, and anointing Him with sacred oil. Be it so; we do not deny it. But even R. Isaac

will grant that Messiah was to be a king. But where can he find in the Old Testament, in so many words, that a man, or a body of men, would one day formally anoint and crown and enthrone Him? If he can find no such statement, why does he attempt to browbeat us Christians by insisting on so carnal and material a view of coronation? Or perhaps the Rabbi would point us to the second Psalm, and say that the sixth verse speaks of God setting His king Messiah on the holy hill of Zion, for this would be fully in accord with the interpretations of ancient Rabbis. But to this the answer would be, that, if it is God that so appoints Messiah, we dare not say that God is tied to any visible inauguration of His reign. Directly we have to consider the way in which God will perform any predicted action, we are at once confronted with the possibility that He may act only in a spiritual way, without directly employing the material methods that we commonly associate with the particular act. To put it otherwise, God's inauguration of the Messianic kingdom need not be with blare of trumpets and human processions, but in a purely spiritual manner.

(ii). Where then did Jesus rule? asks R. Isaac. Alas, I reply, has R. Isaac here condescended to quibble? For to us Christians it appears to be a matter of very slight importance whether Jesus did or did not reign over a particular portion of this earth's surface. Material kingship is, to our minds, of almost no importance at all compared with kingship over men's hearts and lives. And surely the Rabbi will not deny that Jesus held and holds this? But those who have read the earlier pages of this work will doubtless remember that I have dealt already with this question (parr. 15, 27). It is unnecessary to discuss it here also. One who is King over men's hearts and consciences, and has His subjects, as even R. Isaac will confess, in all parts of the inhabited world, is far more truly a King than ever was David or even Solomon.

80] (3). We now come to the Rabbi's appeal to History, that God is not on the side of the Christians.

(i). He argues that the Roman king killed Jesus, and yet the Roman kingdom has lasted until now. As for the extremely interesting and important question who, whether

Romans or Jews, were really responsible for the death of Jesus, I do not propose raising any discussion now. The subject will come up in a later volume. But it is really little short of absurd on the part of the Rabbi to argue that the Roman kingdom had lasted until his own day, the very end of the sixteenth century. Rome was sacked by Alaric in 410; the Western Roman Empire perished in 476, and the Eastern shared its fate in 1453 A.D. It is of course true that a so-called Holy Roman Empire existed from 962 to 1806 A.D., but this was a German Empire, and had little more than the name in common with Rome. Rome as a sovereign State perished in the fifth century, punished, we Christians would say, for its failure to obey ordinary precepts of God's Law, whether Jewish, Christian, or natural, and receiving the due reward of its deeds.

(ii). R. Isaac also says that Christians cannot in all fairness accuse the Jews of losing their kingdom through lack of faith in Jesus, because even many Christian nations have no king of their own race, but are in bondage to Mohammedan rulers. I venture to think that this is a different thing altogether. Where will the Rabbi find in the Scriptures that Gentile Christians are to have a king of their own race over them? But with the Jews this is expressly the case. Promise after promise was given to the Jews that they should always have a king, and that a king of David's line. It is therefore a very serious matter for the Jews if this promise has not been fulfilled. But let him notice what exactly the Christian argument is. We Christians do not say that the Jews have no king of their own race, but that although they possess Him they do not acknowledge Him; and that because they do not acknowledge Him therefore their present condition as a nation is so miserable. We affirm, upon, as we believe, the strength of many prophecies, both in the Old Testament and in the New, that when the Jews turn to God in true contrition of soul, and acknowledge Jesus as their King, they will then regain a position of independence among the nations of the earth, inheriting the land promised to Abraham. We believe, I say, that the acceptance of our King, the Lord Jesus

Christ, as their King, will be rewarded by temporal and national, and, blessed be God, even spiritual eminence.

For God is wont to link, though by no means inseparably, temporal with spiritual blessings. And this may well suggest an answer to the Rabbi's difficulty that Mohammedan nations have sometimes triumphed over, and in many cases have long ruled over, professedly Christian nations. For in the Mohammedan conquests thoughtful readers of history, whether they be Jewish or Christian, perceive the all-ruling hand of God. Christians, whether individuals or nations, who leave the simplicity of their faith, who add manifold errors of doctrine and practice to the simple teaching of the New Testament, are often punished for their sin. The New Testament itself proclaims this. We Christians acknowledge that as God dealt with Jews, correcting them for unfaithfulness, so does He deal with us. But in both cases repentance for sin brings restoration to favour. Would indeed that both Christians and Jews acted on this principle.

iii. The Permanence of Christianity.

§ 4.

81] R. Isaac tells us that a certain nobleman who was a Lutheran by religion urged in argument with him one day the need of due attention to the words of R. Gamaliel as quoted in Acts v. 38, 39. For he there bids the Council "Refrain from these men, and let them alone: for if this counsel or this work be of men, it will be overthrown: but if it is of God, ye will not be able to overthrow them; lest haply ye be found even to be fighting against God." The Lutheran bids R. Isaac notice that the Christian religion has lasted very many hundreds of years, and consider whether it be not therefore true.

R. Isaac says that he replied that this saying of R. Gamaliel

was not accepted as true by the Jews, and that, in any case, it was not spoken by him as a prophet (for he was no prophet), but was only a remark based upon his experience of false leaders. R. Isaac also says very plausibly that mere length of time is no criterion of truth. For otherwise the palm must be given to idolatry, which has lasted many more ages than Christianity. Even Mohammedanism, if duration of time were alone taken into consideration, would also be proved true. He proceeds to argue that false religions are permitted to continue in order that the fools who accept them may one day give account, and he says also that idol-worship will not cease until the true Messiah comes.

With this last point I have already dealt (parr. 35, 36), and I shall therefore confine my remarks to the chief thought of this section.

R. Isaac's reply, I say, is plausible. But he hardly goes to the root of the matter.

82] (1). Observe that it is of extremely little importance whether the saying attributed to R. Gamaliel is authentic or not. There does not appear to be any valid reason for rejecting it, and it agrees with what we know of the shrewd but kindly character attributed to him in the Talmud.* In any case the saying is remarkable, and suggests thought.

83] (2). Observe also that the argument of R. Gamaliel, to call it by his name for convenience' sake, was never intended to be conclusive. It was the prudent advice of a lawyer to do nothing rashly, but to wait and see what God's providence should determine. Yet surely it is not wrong for us Christians to urge this argument with superlatively increased force now. No one can deny that God's providence has been on the side of Christianity, or that His providence has been exerted in behalf of Christianity in a very different manner from that in which it was shown in the case of Heathenism and of Mohammedanism. Had idol-worship any opposition? We have no reason to suppose so. Did

* It is sometimes difficult to know whether the sayings there reported under his name refer to R. Gamaliel the elder or to his grandson, but this hardly affects our present discussion.

Mohammedanism use the same peaceful weapons that the Christians of the first four centuries employed when they were conquering the Roman world for their Master? We all know that Mohammed himself enforced his religion at the point of the sword, and that his followers always imitated his example. R. Isaac surely forgets the poverty and lowly origin of the first preachers of the Gospel, the countless persecutions they endured, and their faithfulness under distresses of all kinds, when he ventures to compare the success of idol-worship and of Mohammedanism with that of the religion of Jesus. Its triumph in spite of so many obstacles, by the use of only spiritual weapons, raises a presumption in its favour that is wholly absent from those false religions with which he compares it.

It is true, of course, that mere length of time in the existence of a religion proves little or nothing in its favour; so far R. Isaac is right. But he is wrong in hiding the fact that Christianity prevailed by the use of only ethical and moral means, notwithstanding the bitter and unscrupulous opposition of powerful adversaries. Would indeed that Christians were able to say that in later times they had always maintained the purity of their early methods!

iv. The Humiliation of the Jews.

§ 5.

84] The same Lutheran nobleman said to R. Isaac: When you served God you prospered, but since you sinned all dominion is taken from you, and has passed over to other nations. Your present humiliation is a proof of your evil deeds, and of the imperfection of your faith.

R. Isaac replied: The argument is wholly untrue, because in this world the wicked often prosper and the righteous are in misery; Nebuchadnezzar, for example, and Alexander

ruled over the whole world, but no one would assert that the religions professed by them were true. Witness too, he says, the present prosperity of Mohammedans, and their dominion over a great part of the world. No! Scripture says, "Wherefore doth the way of the wicked prosper" (Jer xii. 1. מדוע דרך רשעים צלחה)? and "Whom the Lord loveth He reproveth" (Prov. iii. 12. את אשר יאהב יהוה יוכיח).

At first sight R. Isaac's answer would seem to be complete, for, moreover, not only does the Old Testament, followed by the New, insist upon the loving correction inflicted by the Lord upon His true servants, but also, as D. Deutsch points out in his notes to the *Chizzuk Emunah*, Christ warned His followers to expect poverty and misery, and Himself died upon the Cross. Christians therefore, it is argued, ought to be the very last persons to say that distress in this world is a proof of wrongness of faith.

85] Yet two considerations must not be overlooked.

(1). The history of nations, and our experience of the lives of individuals, tend to show convincingly that upon the whole God does so determine life that earthly prosperity follows a faith which is true in itself and has a real effect on its adherents; that if there is trial it is only for a short time, after which the success and prosperity of those who have been tried is more conspicuous than ever. Hence it is to be expected that if Judaism is the truest of all faiths, and is faithfully observed, its followers will be in greater earthly prosperity, generally speaking, than others. But this is not the case. It is therefore not unreasonable to think that Judaism, in so far as it differs from Christianity, is not as true as it.

(2). Earthly prosperity is distinctly promised in Scripture to the Jews if they are faithful to God, and, on the other hand, Jews are distinctly warned in Scripture that if they are unfaithful to God terrible calamities will come upon them. See, for example, Deut. xxviii. But to non-Jews no such general promises and warnings are given. In other words, earthly prosperity is not so closely bound up with non-Jews by the promises and warnings recorded in

Holy Writ as it is with Jews. It seems therefore to be only reasonable that Jews should ask themselves what is the cause—for cause there must be—why the warnings have been fulfilled upon them, if, as they assert, they have on the whole been faithful to God.

The argument of the Lutheran nobleman is not to be so lightly dismissed as R. Isaac supposes.

v. The restoration of the Jews and the destruction of the nations.

§§ 6. 17.

86] A Christian scholar said to R. Isaac that he could find in the Prophets no reference to the present Captivity of the Jews under Rome, and to the Restoration from it, and that therefore there was no need for Messiah to come hereafter (as the Jews supposed), seeing that all the promises connected with Him had been already fulfilled in the time of the second Temple.

R. Isaac replied that it was no wonder that a Gentile could not find such prophecies, for God "sheweth His word unto Jacob, His statutes and His judgments unto Israel" (Ps. cxlvii. 19).

מגיד דברו ליעקב חקיו ומשפטיו לישראל:

R. Isaac then adduced passages from the Prophets referring to (1) this strange present captivity, in which one nation is scattered to the ends of the earth; (2) the continuance of the Jews in this captivity for a very long time, even until "the end of the days"; (3) their redemption from it; (4) the fall of Rome and other Gentile kingdoms, including the Mohammedan; and, lastly, many details that must be fulfilled before Messiah comes.

We have already considered these details, and now turn to say something upon the other subjects.

87] (1). The prophecies of the present Captivity. We agree with R. Isaac in this, that the Old Testament contains such statements (though he may be wrong in some of the particular passages that he adduces), and therefore we have no need to discuss the matter here.

88] (2). We have already examined the meaning of the phrase "in the end of the days," and shown that R. Isaac does not understand it correctly (parr. 21-24).

89] (3). The Restoration of the Jews from this Captivity. R. Isaac speaks as though in defending this belief he were attacking Christianity. But let him attack Christianity as it is, not as he thinks it is. This is important here. For Christians have always believed in two comings of Messiah, and are, for the most part, ready to accept with the Rabbi the belief that many things prophesied of the times of Messiah are yet to take place. Thus a large number of Christians (probably the majority in these days) believe in the Restoration of the Jews as much as do the Jews themselves. We are indeed looking forward to it with no little intensity of expectation. For to our minds the Restoration of the Jews to Palestine is closely bound up with that event for which we daily hope, for which we daily pray, the return of our Master, the Second Coming of the Lord Jesus Christ. It is true that, if we are wise, we do not pretend to know the order of the scenes in the great drama to be enacted when He returns, but, so far as we can understand His own words and the words of the Prophets, His Coming and the Restoration of the Jews to their own land are bound closely together. If the Jews return to Palestine first the Lord Jesus will return soon after; if the Lord Jesus comes first He will hasten their return thither. In any case the Rabbi is not justified in using the truth of the future restoration of the Jews as a rod wherewith to smite Christians of to-day.

90] (4). He however goes further than this and connects the restoration of the Jews with the destruction of the Gentile nations, in particular with that of Christians and Mohammedans.

(i). He finds the connexion of these two subjects partly in Num. xxiv. 17 to 19, 24. (*cf.* also Obad. 21 and Ezek. xxv. 14),

where he sees not only the triumph of Israel but also the overthrow of the other nations, especially Rome, which, as he believes, is intended by the terms "Edom" and "Kittim" (*cf.* Dan. xi. 30). For Rome he also quotes Obad. 18 and Isa. xxxiv. 5, 6, 8. For the Mohammedans he quotes not only Joel iii. 19, where, according to him, Egypt means Ishmael, on the strength of Gen. xvi. 1 and xxi. 21, but also Isa. lxvi. 17. He says that this last passage refers to both Rome and the Mohammedans, so that it is perhaps worth while to quote it here at length: "They that sanctify themselves and purify themselves to go unto the gardens, behind one in the midst, eating swine's flesh, and the abomination, and the mouse; they shall come to an end together, saith the LORD."

המתקדשים והמטהרים אל הגנות אחר אחד בתוך אכלי בשר החזיר והשקץ והעכבר יחדו יספו נאם יהוה׃

On this the Rabbi remarks that the phrase "they that sanctify themselves and purify themselves" means the Mohammedans, who are always cleansing themselves externally (he refers to their ceremonial washing before prayer), while they allow themselves unclean things; and "eating swine's flesh" refers to Edom, *i.e.*, the Christians.

(ii). Now we have no objection, in one sense, to the belief that hereafter those who refuse to obey God shall be destroyed. Both the Old and the New Testament speak of this judgment in plain terms. But we fail to see that R. Isaac has the right to see in Scripture any indication that the Mohammedans and Christians, as such, are expressly included among these evil nations. His discovery of Mohammedans in Isa. lxvi. 17 and Joel iii. 19, rests on so far-fetched a method of interpretation that it may safely be disregarded by every thoughtful student of to-day.

91] (iii). Is he any better off in his discovery of the mention of Christians? No doubt he can find many passages in the Old Testament that foretell the destruction of Edom. Well and good: Edom has been destroyed. But he identifies Edom with Rome, *i.e.*, with Christians. How does he arrive at this equation? His process of thought appears to have been somewhat as follows: In the first place, he thinks that Christians

have their headquarters at Rome, so that Rome may fairly be taken to represent them. But even if it were true in the Rabbi's days (as it was not) that Christians had their headquarters at Rome, it certainly is not the case now. One would suppose that the Rabbi, living though he did in Poland, had never heard of the Greek Church, which would warmly, and rightly, have repudiated the notion that it had received its Christianity from Rome. But in these days, after the great development of the English-speaking races, who, generally speaking, owe and give no allegiance to Rome, it is plainly absurd to say that Christianity is represented by it.

92] Secondly, there are ancient tales, which R. Isaac repeats as though he believed them, to the effect that the founders of Rome came from Edom, and again that the founders of Christianity were Edomites who went to Rome.* But no scholar of the present day, either Jew or Gentile, believes these tales for a moment. They are in fact quite worthless for historical purposes.

93] Thirdly, he found the frequent use of the word "Edom" in Rabbinic literature to represent "Rome." R. Isaac had been accustomed to this from his earliest youth, and he doubtless regarded the usage as a proof of the identity of meaning. But anyone can see how the usage arose. It was not convenient in either imperial or papal times for Jews openly to teach or write that Rome would perish, and they therefore substituted another word for it, the connotation of which was well known to their readers, though not to the uninitiated. Sometimes they spoke of Rome as Babylon (see reff. in Zunz, *Lit. der synag. Poesie*, pp. 100 sq.; *cf.* 1 Pet. v. 13), when they were thinking of the power and glory of the empire; but sometimes, and much more often in papal times, simply as Edom (*cf.* Buxtorf *Lex. loc. cit.*).† For the substitution was so neat. They had only to presuppose (in Obad. 8 for example) an *al-tiqri* of "d" (ד) to "r" (ר), and "Edom" became practically "Rome." But we do not base dogmas on Haggadoth, as Jews will be the

* Compare also Buxtorf *Lex.* s.v. Edom.

† See additional references in Schechter, *Some Aspects of Rabbinic Theology*, 1909, pp. 99 sqq.

first to acknowledge, and if this is all the evidence that R. Isaac has (and it seems to be all) for finding references to the destruction of Christians within the writings of the prophets his argument is worth nothing.

To put the matter otherwise. His appeal to the statements of the prophets that Christians are to be destroyed in the future rests on mere fancy, and a misapprehension of the use of the word "Edom" by earlier Jewish writers. There is, in fact, no indication in the Old Testament that either Mohammedan or Christian nations, as such, are included amongst those adversaries of the truth who are doomed to perish.

vi. The Length of the Present Exile.

§ 7.

94] It is strange how, as the years roll on, difficulties that troubled our fathers lose their force for us. Few Christians of to-day, for example, would bring forward the argument in favour of Christianity that is adduced in this chapter of R. Isaac's book, and, if they were to do so, few Jews would answer it in R. Isaac's manner. Many of the arguments on either side are in fact antiquated. Yet, as we shall see, there underlies the discussion something that is at the very core of the differences between Jew and Christian.

(1). Christians are represented as saying (and there is no reason to suppose that the Jew was not reproducing arguments often addressed to him) that while the Egyptian Captivity lasted four hundred, and the Babylonian seventy years, this present exile has already lasted more than fifteen hundred, or, in fact, now more than eighteen hundred years. Also that the date of the end of those captivities was made known beforehand to Abraham and to Jeremiah, but no date has been assigned to this. The reason of this, say the Christians, is doubtless because it has no end, because God

does not purpose restoring the nation of Israel to His favour once again. Lev. xxvi. 38, say the Christians, will certainly be fulfilled: "Ye shall perish among the nations, and the land of your enemies shall eat you up." Lastly, say the Christians, even Reason teaches the hopelessness of the expectation of the Jews, for if God has not delivered them in fifteen (eighteen) hundred years, He is very unlikely ever to do so.

(2). The Rabbi evidently feels the force of this argument more than we should to-day. Our ideas of God's time in His management of the world are much enlarged (*cf.* par. 26). He therefore thinks it his duty to state at length his reasons why the dates were made known to Abraham and to Jeremiah. The former was told because it was advisable for his own faith, and that of his descendants in Egypt, that they should not be too impatient. R. Isaac also makes an elaborate calculation by which he shows that, notwithstanding the date fixed for the Egyptian captivity, its years were actually exceeded by thirty (Ex. xii. 40), because of the sinfulness of the Israelites in Egypt. Again, Jeremiah was told of seventy years, because in this way Israel was informed that a definite sin, that of neglecting the sabbatical years, had to be worked off by the seventy years of exile.

95] But why is it that no date has been assigned to this present exile? Here the answer of the Rabbi is so important that I must quote it in its entirety. "This exile," he says (p. 69), "has been decreed to atone for the iniquities, transgressions, and sins, which Israel sinned from the day of their entrance into the Land until they came into captivity. For iniquities are a grievous uncleanness for the souls of sinners, and separate between them and God, and they need washing and purification by the many strokes and cruelties done to them during the long time of their captivity. For in the Captivity of Babylon they were not cleansed properly. Only the sin of not keeping the years of release in Palestine was atoned for. But the iniquities, transgressions, and sins, *e.g.*, immorality, idolatry, bloodshed, &c., were not atoned for in the Captivity of Babylon, because of the shortness of the

time, therefore Divine wisdom decreed that Israel should come into this captivity, and that they should stay in it a very long time, until the end of the days, to receive their punishment, to destroy the transgression of idolatry, to annihilate the sin of immorality, and to atone for the iniquity of bloodshed, as it is said in Ezek. xxii. 15 and Lam. iv. 22."

"But in Babylon," he continues, "not only were their iniquities not effaced (except their sin about the years of release), but they sinned still more. Therefore they were obliged to go into captivity again to atone for all iniquities and sins. For after our iniquities are atoned for, and our uncleanness effaced by the chastisements of this bitter and hard captivity, then we shall no more sin, and then Deut. xxx. 6 will be fulfilled: 'The LORD thy God will circumcise thine heart, &c.' So also Ezek. xxxvi. 26, 27 will be fulfilled: 'A new heart, &c.'; and similarly with other prophecies. Further, in that God determined to prolong the days of this captivity for the abundance of our iniquities, transgressions, and sins, and that the complete and perfect redemption from it depends upon our repentances, His wisdom determined to hide the date of the future redemption even from the Prophets (Deut. xxxii. 34), and not even Daniel was allowed to know it (Dan. xii. 9). For the knowledge of the distance of the time would have been a hindrance and would have brought harm. Jews in this exile would be tempted to despair, and to break off the yoke of the law, as indeed has happened to many."

Further (p. 73), "Our redemption from this captivity depends on complete repentance (see Deut. xxx. 1—6), and repentance depends upon our own choice and will. Therefore it is not possible to set a fixed time, seeing that we are able to shorten the time of the end if we turn to Him with all our heart in perfect repentance. For God's knowledge of the time does not do away with the freedom of our will."

96] (3). How much good there is in what the Rabbi writes! As Christians read his expressions of longing for the repentance of the Jewish nation, and still more as they read the fervent utterances of the Jewish heart in the cries contained in the Hebrew Prayer Book, they are moved to their

very depths, and join earnestly in the prayers for the outpouring of God's divine gift of true repentance upon His chosen people.

And yet they cannot but think that they see at least part of the reason why this Repentance so long desired is so long withheld, as they read upon the very same page the reason for the length of this captivity, which the Rabbi has recorded, and the authors of the Synagogue Prayers have also made their own.

What is the reason adduced by R. Isaac for the long continuance of the present exile? What but that Israel may atone for its sins committed in Palestine by suffering and persecution? See how the natural pride of the human heart makes itself known! The sufferings of the Jews are to work out their atonement! Where did the Rabbi learn this? Not from Scripture. Nor from Reason. How is it possible for suffering, endured, if you will, for thousands of years, to make up for a single sin, much less for sins committed, as the Rabbi says, during all the time that Israel was in Palestine? It is astonishing to find that Jews have so little due perception of the love of God. They talk about it, and appear to assume it, and then think that God is not to be propitiated unless a man suffer, on behalf of himself or another. A Jew will say, "I have sinned, therefore I must suffer for my sin, and, when I have suffered long enough for it, then God will forgive me." Or else he will say, "I have sinned, and at any rate some one else must suffer for me, and when he has suffered long enough then God will forgive me." All such reasoning is abhorrent to Scripture, and to Reason also. It is altogether too much akin to the thought of him who supposes that the LORD is pleased with thousands of rams, or with ten thousands of rivers of oil; who wishes to give his first-born for his transgression, the fruit of his body for the sin of his soul (Mic. vi. 7.). No! the way of pardon lies in the humble acceptance of the Lord's love.

97] But possibly some Jewish reader may be thinking in his inmost heart: "Surely Christians are always insisting on the value of the sufferings and death of another man for them!" No; that is not the case. No Christian believes

that the death of any man, however good and holy, is of the least value in securing salvation. Christians hold that the very Presence of God gave Himself up, by taking human nature, to be a self-sacrifice for human sin, and, whatever may be the difficulties of this belief, it is at all events very different indeed from a belief that the suffering of a man as such can at all atone for sin—yes, utterly opposed to it and contradictory. The Jew makes much of man; the Christian makes much of the Presence of God. There is all the difference in the world between the two conceptions.

98] (4). Lastly, I must mention one or two matters of less importance. (i). The Rabbi is doubtless right when he declines to accept the use made of Lev. xxvi. 38 by the Christians whom he quotes at the beginning of this chapter. He is right in saying that that passage is no valid argument for the destruction of the Jews during this present exile. (ii). He is also doubtless right in refusing to see that the length of time that has elapsed is of any weight at all. But I wonder that he did not insist on the remarkable fact of the preservation of the Jews during all these centuries. It would be extraordinary indeed if, after preserving the Jews through untold hardships during all this time, God were to allow them to perish, without fulfilling His gracious promises towards them. It is incredible that He who has done so much should not do more. (iii). Finally, in the course of his argument (p. 72), the Rabbi makes an objection against the Lord Jesus which I must not altogether pass by, lest it be thought that there is no answer to give to him. He quotes Acts i. 6, and, after pointing out that the Apostles expected the establishment of the Kingdom (which no one denies, though perhaps there may be a difference of opinion as to the nature of the Kingdom expected), urges that the answer of Jesus shows that He was not the Messiah, for He did not say that He was the one who would establish it, but said that God alone knew the end of this exile. A strange explanation indeed! It is all bound up with that primary error of the Rabbi, which we have so repeatedly pointed out, that when Messiah comes He must do everything at once. For if one does but assume that Jesus is the Messiah,

His answer contains no difficulty at all. It is but reminding the Apostles that they must not expect to have everything revealed to them; that God's purposes are to be worked out in their own time, and are not to be subjected to human curiosity. It would be well for many of us, whether Jews or Christians, if we took the warning of that passage to heart.

vii. The Return of the Twelve Tribes to the Holy Land.

§ 8.

99] In this section the Christian is represented as expressing his astonishment that the Jews can expect to return to Palestine and receive the Land as once more divided among the Twelve Tribes, when they do not even know to what Tribe they severally belong.

(1). R. Isaac answers:

(i). There is no difficulty in the case of the Ten Tribes who were carried away by Shalmaneser (had he lived in these days the Rabbi would have known it was Sargon, and praised the accuracy of Scripture, which only tells us that it was "the king of Assyria," 2 Kings xviii. 11) to Chalah and Chabor, for they still dwell in one place, and all know their own tribes, as may be learned from the descriptions of those who have seen them, and from the narrative of Benjamin of Tudela.

(ii). There is also no great difficulty in the case of the two Tribes of Judah and Benjamin. For all the Jews who are now scattered among Christian and Mohammedan nations belong to one or other of these two tribes (most no doubt belong to Judah), with the addition of a few Levites and descendants of Aaron, both of whom are known, as in fact are those who are of the line of David. It is indeed true, says R. Isaac, that at present the two tribes of Judah and Benjamin are so mixed that whether a Jew belongs to Benjamin or Judah no one knows, but this is a point which will be made

clear by Elijah when he returns. For he will separate the members of the two tribes. The Rabbi adds that even the proselytes shall then know to which tribe they really belong. For it is said in Ezek. xlvii. 23, "And it shall come to pass, that in what tribe the stranger sojourneth (or the proselyte is proselyte), there shall ye give him his inheritance, saith the LORD God."

והיה בשבט אשר גר הגר אתו שם תתנו נחלתו נאם אדני יהוה׃

100] (2). In earlier paragraphs I have already stated my complete willingness to accept the belief in a future Return of the Jews to the Holy Land. Not only is this by far the simplest explanation of the many prophecies that apparently proclaim it, but the fact of the preservation of the Jews as a separate people during these nineteen centuries, in spite of the greatest trials and, alas, the bitterest persecutions, is most easily explained by the existence of a reason in the counsels of God connected with some great work in the future which they shall yet perform. We all indeed know that their preservation enables them to be a standing witness to the world of the general truth of the Bible, in both the Old Testament and the New, yet this alone would not appear to be cause sufficient for so unique a miracle as their preservation. On the other hand, grant that the Bible demands, if it be fairly interpreted, that the Jews have yet a future before them in proclaiming the Kingdom of God—a future connected in some way, as it would appear, with their Restoration to Palestine—and then it is not at all surprising that God, the God of Abraham, Isaac and Jacob, continues to preserve them until the time is ripe for the accomplishment of their special task.

I grant then to the full that the Jews will yet be restored to their own land.

101] But how we are to understand the details by which that restoration is described by the Prophets is a wholly different matter. For example, in this very question of the division of the Land to each Tribe, it is extremely perilous to make any dogmatic statement. Personally, I think that the literal fulfilment is very improbable (with the curious

parallelograms described in Ezek. xlv., reminding the modern reader of a map of the back blocks in Canada in 1910), but in any case the question is of no importance for our present subject. It is no part of my task to decide what is the exact meaning of prophecies that deal with the future of the Jews, especially in their details. Both Jews and Christians agree or differ, as the case may be, with regard to the interpretation of such problems, which are probably insoluble with our present knowledge, and therefore the problems are not such as really enter into our discussion. But I cannot help adding that if the division of the Land to each Tribe requires, as the Rabbi says, such a strange miracle as the return of Elijah to inform any Jew of his lineage, the improbability of the literal interpretation is greatly increased. For the subject of the return of Elijah see parr. 269-275.

102] Similarly, the return of the Ten Tribes is a question that is more curious than important in our present discussion. I should probably not have touched upon it at all if R. Isaac had not already said in § 6 that the fact that the Ten Tribes have not returned is an argument against the truth of the belief that Messiah has already come.

In one respect we know much more about the Ten Tribes than the Rabbi knew. We know now that they do not exist as such, distinct and separate. Eldad the Danite in the ninth century, by adding real Haggadic knowledge to a very fertile imagination, was able to describe in detail the manners and customs of the Ten Tribes in Abyssinia or Ethiopia; Benjamin of Tudela again in the twelfth century recounted at length the tales told him by a certain R. Moses about the Ten Tribes in Samarcand; Prester John about the same time spoke of them in India, recounting from far older sources how "a river which comes from paradise, passes between us and the great country of the mighty Daniel, King of the Jews. This river flows all the week days, but remains quiet on the sabbath day"; * but we in this twentieth century, to whom there is no longer any part of the surface of the earth unknown, except

* Neubauer, "Where are the Ten Tribes?" (*Jewish Quarterly Review*, i. p. 192).

the South Pole, know that in no country whatever, however far from civilisation it may be, do the Ten Tribes dwell. The "travellers' tales" have been proved to be false; the Ten Tribes as such do not exist.

It is indeed possible that they may have been ancestors of certain nations or tribes possessing features or customs like those of the Jews, as for example the Afghans, but even this is highly conjectural, and proof there is none. If there were, we should not find (as we do find) that almost every nation existing at the present day has been thought to represent the Ten Tribes.* Even the British nation is no exception, but the presuppositions of this strange theory, and the arguments by which it is supported, come hardly within the bounds of sober criticism.

103] There are, in short, only two theories about the Ten Tribes which seem to deserve consideration. First, out of those who remained in Palestine some attached themselves to the Jews, while, in spite of the silence of the Books of Ezra and Nehemiah, some at least of the others returned with the Two Tribes. In favour of this opinion is the mention in St. Luke ii. 36 of a certain Anna the daughter of Phanuel, belonging to the tribe of Asher; also, as it seems, a person from the tribe of Dan, and another from the tribe of Zebulun, are mentioned in T. B. *Pesachim* 4*a* בדקו ואשכחו דאתי מדן and בדקו ואשכחו דאתי מזבולן (in the Munich MS.). If this theory is adopted we may perhaps say that the union of the Ten Tribes with the Two has already taken place.

Secondly, the Ten Tribes are so merged in the Gentiles as to be quite unrecognizable by any means yet at our disposal. In this case it may be assumed that the prophecies of their return as distinct and separate tribes are not to be understood literally. In either case, the Rabbi's objection to the belief that Messiah has come, based upon the fact that the Ten Tribes have not returned, is untenable.

104] I may conclude with quoting Neubauer's words at the end of his illuminating articles in the first volume of the *Jewish*

* A convenient summary may be found in the *Jewish Encyclopedia*, s.v. "Tribes, Lost Ten" (xii. pp. 249—253).

Quarterly Review (p. 422): "Where are the Ten Tribes? We can only answer, Nowhere. Neither in Africa.....nor in India, China, Persia, Kurdistan, the Caucasus, or Bokhara. We have said [p. 15] that a great part of them remained in Palestine, partly mixing with the Samaritans and partly amalgamating with those who returned from the Captivity of Babylon. With them many came also from the cities of the Medes, and many, no doubt, adhered to the Jewish religion which was continued in Mesopotamia during the period of the Second Temple. As to the prophetical promise that they will be gathered together in the Messianic time, we follow R. Akiba, who said that they will never return. Why should we be more orthodox than the great R. Akiba?" *

עשרת השבטים אינן עתידין לחזור שנ' (דברים כ"ט כ"ז) וישליכם אל ארץ אחרת כיום הזה מה היום הזה' הולך ואינו חוזר' אף הם הולכים ואינם חוזרים' דברי ר"ע.

* R. Aqiba's opinion is recorded in the Mishna, *Sanhedrin* x. 3 (6).

CHAPTER III

A CONSIDERATION OF CERTAIN PASSAGES IN THE LAW

CHAPTER III.

A Consideration of certain Passages in the Law.

i. Gen. i. 1, 26. The Doctrine of the Trinity in Unity.

§§ 9, 10.

105] R. Isaac tells us at the end of the eighth section of his work that he will now begin to discuss the Christian interpretation of various passages in the Bible which are adduced by Christians in confirmation of their opinions. Therefore in § 9 he considers the first verse of Genesis, and in § 10 he considers the 26th verse of the same chapter. But as in these two sections he is in reality dealing with the whole question of the Christian doctrine of the Trinity in Unity, it will be well for us to imitate him.

But let me say at the outset, that if it were not that the Rabbi has brought forward this subject so early in his book I should not myself have done so. For it seems to me that it is unreasonable to expect a Jew to understand, in any satisfactory degree, the Christian doctrine of the Trinity in Unity. Jews are ready enough to tell us Christians that no Christian can understand Judaism. We, with at least equal right, may retort that no Jew as such is able to understand Christianity. For the doctrine of the Trinity is not a doctrine independent of others, but rather is the final result and apex, or, to change the figure slightly, the connecting arch, of all Christian truths. They lead up to it; they do not start from it. This will become more clear at the end of our consideration of the subject. Sufficient to say now that if a person regards the

doctrine of the Trinity in Unity as mere theory he will fail to understand either it or the reasons for its formation, and that the necessity for it will be appreciated only by him who approaches it from the standpoint of his own personal need.

We shall first consider R. Isaac's attacks upon the doctrine, and then state briefly why we Christians accept it.

106] (i). R. Isaac argues that the Christian doctrine of the Trinity has no support either in Gen. i. 1 or in Gen. i. 26.

(i). Gen. i. 1, "In the beginning God created." All know that the plural form *Elohim* is here found with the singular verb *bara*, and that although there are a few cases where *Elohim* is found with a plural verb or adjective, yet the singular is the regular construction when *Elohim* is used of the one true God. Christians, however, have often urged that this is due to the existence of more than one "Person" in the Godhead. R. Isaac argues, on the contrary, that it is only an example of the Plural of Majesty, like the royal "We" in English and other languages. Whether, however, this "Plural of Majesty," in the strict sense, exists in Hebrew is more than doubtful, and, if that explanation of the meaning of the plural were all that could be adduced against the Christian interpretation, the latter would hold the day. But essentially the Rabbi is right. The plural of intensity (*e.g.* מֵישָׁרִים "uprightness"; see many other examples in Gesenius-Kautzsch, *Hebrew Grammar*, § 124. *e.*) is very common, and the plural *Elohim* is best explained as an indication of the fulness of power and might contained in God. It is, at any rate, impossible to see in Gen. i. 1 any proof of the doctrine of the Trinity. So far the Rabbi is right.

107] (ii). Gen. i. 26, "And God said, Let us make man in our image." Similarly in this case Christian controversialists have often claimed (compare even the Epistle of Barnabas § 5, written between 70 and 137 A.D.) that the words were addressed by the Father to another "Person" in the Trinity. But there is nothing in the context to suggest this. The Rabbi may be right in his assertion that the words were addressed to the Angels that ever surround the throne of God, and necessarily take the deepest interest in all that

He does. At the same time it is strange that God should associate Himself in work with angels, upon, as it would seem, terms of equality; and indeed the supposition is contrary to Isa. xl. 14, "with whom took He counsel?" and xliv. 24, "I am the LORD, that maketh all things; that stretcheth forth the heavens alone; that spreadeth abroad the earth; who is with Me?" Possibly, as in the former case, the plural indicates the fulness of power and might in the Godhead. Yet, after all, if the doctrine of the Trinity is true, the phrase does fit in exceedingly well with it. The verse cannot be adduced as a proof of it, but it is strange that in the very beginning of the Bible two passages occur which strikingly illustrate it.

108] (2). R. Isaac also asserts that the Old Testament altogether contradicts the Christian belief in the Trinity. For, he says, "Scripture is opposed to the belief in more than one God." Of course it is. Who denies it? We grant this quite as heartily as does the Rabbi. But this is a very different thing indeed from opposition to the Christian doctrine of the three-fold personality in the one Godhead. Scripture contradicts in the strongest possible language all belief in the duality or the plurality of Gods. The heathen might say, for example, that there is one God of light and another of darkness; one of good, another of evil. But it stands written in the Book of Isaiah (xlv. 6, 7), "I am the LORD, and there is none else. I form the light, and create darkness; I make peace, and create evil; I am the LORD, that doeth all these things." And it stands written even more plainly in Deut. xxxii. 39, "I, even I, am He, and there is no god with Me." But, as I have already said, Christians accept these statements as heartily as does R. Isaac himself. There is no Christian believer who says that there is more than one God. On the contrary, every Christian believes in one God, and in one God only, accepting with all his heart and soul the words signed by every clergyman in the Church of England, "There is but one living and true God, everlasting, without body, parts, or passions; of infinite power, wisdom, and goodness; the Maker and Preserver of all things both visible and invisible." Out of all the many texts of Scripture which R. Isaac quotes

there is not one which insists upon the supreme truth of the Unity of God more strongly than do these words. But neither they, nor any of his passages, touch the question whether there be, or be not, that ineffable plurality in the One Godhead, which for want of a better name we call the Trinity.

109] (3). R. Isaac also affirms that Reason itself is opposed to the Christian doctrine of the Trinity in Unity. So far from this being the case we shall see further on in our consideration of this subject that Reason itself demands the doctrine. But meantime let us see what the Rabbi says under this heading. He knows his Maimonides and uses his arguments well. He also combines an attack on the doctrine of the Incarnation with that of the Trinity. He is not to be blamed for this. For it is only through the Incarnation that men have come to perceive the Trinity. In other words, the essential Trinity, God in Himself, in His three-fold Personality, is only known to men through His action upon men, culminating, as Christians hold, in the Incarnation. It was therefore a true instinct that led the Rabbi to connect the two doctrines, separate though they might appear to be at first sight.

110] (i). He denies that the One God can be compounded of two or more parts. If He is, he says, He does not come up to the highest idea of unity that human intelligence requires. If indeed by "compounded" the Rabbi means compounded of distinct parts, we Christians agree with him. There are, as I have said, no parts in God. If, on the other hand, he means that, as an abstract principle, the idea of a bare Monad, containing in Himself nothing answering to the idea of the Trinity, is in itself a finer and more philosophical conception than the Christian belief, he is begging the question. We have no experience of a bare monad of any kind in Nature, and our Reason does not in any way compel us to a belief in its existence. So far from this, as we shall see, Reason itself is against such a doctrine. Of course if Christians held that One is Three and Three are One they might well be accused of believing a statement contrary to reason, and D. Deutsch would be right in his foolish remark, "If three can be one, so

can a hundred" (Können drei eins sein, so auch hundert, *Chizzuk Emunah*, p. 361), and would be right in his ensuing deduction that we are thus brought to belief in polytheism. But I cannot believe that any thoughtful Jew really supposes that this is Christian doctrine. The doctrine of the Trinity is an extremely philosophical conception, which is only parodied by saying that it means that three are one and one is three. To misinterpret a statement and then to laugh at it may be good controversy, but it is very poor honesty.

111] (ii). The Rabbi also affirms that it is unphilosophical to believe in the Incarnation, for we cannot believe in a being who is compounded both of divinity and flesh, and also we cannot imagine God becoming incarnate. Yet we may point out that human thought is advancing more and more to the position that God comes into the closest possible contact with the creatures that He has made; that He has not that horror of matter which R. Isaac's words imply; and that if He were to manifest Himself in a supreme degree under the limitations of human life (supposing that great ethical and moral results could best be brought about by His doing so), this would be in accordance with what we know of Him in other ways. The Incarnation does not presuppose, as the Rabbi fancies, change in God (if it did, it would indeed be incredible), but only a more complete manifestation of Himself than He has already shown in Nature. The Incarnation, if it be a fact, is indeed a stupendous fact, but it is not, as R. Isaac says, contrary to Reason and Philosophy. It is rather the top stone to the slowly mounting edifice of the manifestation of God. God had shown Himself in the physical life, but far more stupendously in the moral life, and when the time came He showed Himself, as Christians believe, in the same sphere but more completely, when His very Presence came down and lived out all the requirements of His moral law, exhibiting in human nature a perfect example of a life that fulfilled all its demands. Is this in reality contrary either to our experience of God and His work, or to our highest and most philosophical conception of Him? I think not.

112] (4). Rabbi Isaac also affirms that the New Testament

itself often contradicts the Christian doctrine of the Trinity. We shall later consider more fully the teaching of the New Testament upon this subject, but it is fitting that even here we should not altogether pass by the passages adduced by the Rabbi to prove his point.

113] (i). He quotes St. Matt. xii. 32 (with the parallel passages St. Mark iii. 28, 29, and St. Luke xii. 10) where our Lord says: "Whosoever shall speak a word against the Son of man, it shall be forgiven him; but whosoever shall speak against the Holy Spirit, it shall not be forgiven him, neither in this world, nor in that which is to come." The Rabbi argues that these words show that the Holy Spirit and the Son are not One, therefore the Three are not One. Yet we Christians have never said that the Son and the Spirit are One in such a sense as to obliterate all distinctions between them, as the Rabbi assumes. Next, he argues that the words show that Jesus is the Son of man, and not God. I presume that he means that if Jesus were God then an offence against Himself would be as great as that against the Holy Spirit. But this is a misinterpretation of the passage. If the Christian belief in the Incarnation is true, the passage means something very different, and is not hard to understand. Jesus is speaking of Himself as the Son of man, *i.e.*, is speaking about the human side of His existence. And He says that it is a much smaller sin to speak against Himself as man than to deny the all-powerful and holy work of God the Holy Spirit in the world, as the Pharisees had just been doing, when they refused to recognize goodness and holiness, and attributed the expulsion of demons to Satan himself. The Rabbi, like only too many controversialists, takes the passage out of its context, and makes it say what it was never intended to say.

114] (ii). He also quotes St. Mark xiii. 32 (parallel passage St. Matt. xxiv. 36): "Of that day or that hour knoweth no one, not even the angels in heaven, neither the Son, but the Father." The Rabbi urges that this shows, first, that the Son and the Father are not One (to which we would reply as above), and, next, that the Son is not God, because He does

not know the future. Yes, we grant that Jesus says that His knowledge is limited. What of that, according to Christian doctrine? For if, as we Christians hold, Jesus was perfect man as well as perfect God, must He not, as man, have been ignorant of many things? Elsewhere in the New Testament He is said to know all things (St. John xvi. 30).* So He both knew all things, and was ignorant of some things! Yes, as God He knew all things, as man He did not. Why should not this be so, if the Christian doctrine be true? The Rabbi has failed to prove his point that this passage of the New Testament is contrary to Christian teaching. Observe further, that the Rabbi ought, surely, to have avoided quoting this passage, for in it Jesus places Himself above the angels. Who then is He? And what can that Person be who is above them? Scripture knows of no being above the angels but God Himself. The very passage that the Rabbi adduces against the Divinity of Jesus testifies to it.

115] (iii). R. Isaac further says that the New Testament contains no clear proof of the doctrine of the Trinity, especially in that Jesus never calls Himself God, but regards Himself as the messenger of God, and as man, and bids His disciples pray not to Himself but to the Father. But we have just seen that He implies He is God, and no Christian denies that He was God's messenger, much less that He was man. In fact the Rabbi never seems to understand that according to Christians Jesus was a true man. It is therefore useless of him to tell us that Jesus calls Himself man. Of course He did. Why should He not, if, as we Christians hold, He was man? But it is said that in the Lord's Prayer He bids His disciples pray not to Himself, but to "Our Father." Why not, according to the Christian doctrine? For we Christians usually address our prayers to the Father, pleading to be heard for the merit of Jesus Christ the Son. When he gave this prayer to His disciples He was walking among them. He did not want their hearts to be tied to the visible.

* Compare St. Matt. xi. 27, "all things have been delivered unto me of my Father: and no one knoweth the Son, save the Father; neither doth any know the Father, save the Son, and he to whomsoever the Son willeth to reveal Him."

He wanted them to look up to His Father in heaven with much more simplicity and faith. Whatever He Himself was, even if, according to the Christian belief, He was true God all the time, it was surely more natural and fitting for Him to direct their hearts to the invisible than to Himself. His claims, recorded in other passages of the New Testament, as we shall presently see, were quite sufficient to lead them to a true understanding of His own Divine nature.

116] (5). The Rabbi also urges the fact that there have always been among Christians opponents of the orthodox Christian doctrine of the Divinity of Jesus and the Trinity in Unity, and that in his own day there were still such opponents. Had the Rabbi lived until our time he could have said the same. But what of this? Does any orthodox Jew care for the errors of a Boethus or an Elisha ben Abuyah, or for the fancies of Moses de Leon or Sabbathai Zebi, or even for the heresy of the Baalshem? All truths have their opponents, and the fact that there is opposition to them proves absolutely nothing. There are still persons who say that the earth is flat, and there are still blind men who cannot see the sun. But the sun still shines, and the earth is round, in spite of their failure of vision or their incredulity. This last argument of the Rabbi is worthless.

117] (6). It would not, however, be treating those many Jews whom R. Isaac represents with that courtesy which is due to them if I did not attempt to place before them, very briefly indeed, some of the reasons why we Christians accept the doctrine of the Trinity in Unity. "In Unity," I repeat. For the Unity of God is the most fundamental of all the Christian doctrines. "Hear, O Israel, the LORD our God is one LORD" is the foundation of our Christian faith. God forbid that anything we say or believe should conflict with that. We Christians humbly believe that our faith in the Trinity is fully consistent with our faith in the Unity, yes, and is, as we shall see, a necessary deduction from it.

118] (i). In the first place it seems to us that the Old Testament itself requires it. I quite agree with the Rabbi that the Old Testament does not teach the doctrine of the

Trinity in so many words, and also that some of the separate texts upon which Christians have been accustomed to lean for the support of their doctrine are frail and broken reeds. Yet even these, as we have seen, fit in well with the doctrine, and there are other considerations to which I must refer. I can only refer to them shortly, and in a summary way here, for most, if not all, of them will recur at different times in our study of the Rabbi's book.

119] (*a*). Is not the Scriptural teaching about Angels very curious if God is the bare Monad that the Jews affirm? How is it that when the Angel of the LORD is mentioned there is often so much doubt whether the words are those of the angel in his own person, or of the angel as messenger reciting God's message, or of God Himself and not the angel? I am well aware that in each case it may be argued that the difference between God and the Angel is clearly defined, yet, notwithstanding all subtleties in refining away language, there still remains an impression upon our minds that there is something unique in the relation of the Angel of the LORD to the LORD Himself. The Angel of His Presence, as He is sometimes called, suggests to every Christian reader a strange similarity to Him who, as Christians hold, took human flesh and lived among us. In other words, the Old Testament in this particular is readily susceptible of a Christian interpretation.

120] (*b*). Similarly the doctrine of the divinity of Messiah, though perhaps not to be proved with mathematical certainty from isolated passages of Scripture, is, to say the least, easily to be seen in many. I refer in particular to Isa. ix. 6 (5), where he is called "Mighty God, Everlasting Father."

אל גבור אבי עד.

True that in this passage He is not distinguished from the first Person in the Trinity with the precision that belongs to Christian times. But He is described as "everlasting" and as "God." The terms are often explained away, and the passage will come before us again (parr. 195 sq.); but it is singular how easily it fits in with Christian truth. Other passages which resemble this in directness of teaching are

Jer. xxiii. 6 and Micah v. 2 (1). I grant that they cannot convince a man who is not convinced already. But they do confirm his opinion if it is already derived from elsewhere. Probably we have no right to demand more.

121] It is the same with regard to the divinity of the Holy Ghost. Look at Isa. lxiii. 9-14. Is it not at least remarkable that the phrases "His Holy Spirit" and "the Spirit of the LORD" are there used as equivalent, as it seems, to "the Angel of His Presence"? Is there not, in fact, a suggestion that there is something personal about the Spirit, and that He is in the truest sense Divine? Observe again, I say, that this cannot be proved mathematically. The impression that this and the other passages quoted leave upon the mind will be different in different cases. But if the Jews are right in saying that God is a bare Monad it is very strange indeed that Scripture should have used such language as would suggest, when the due time came, a plurality in the Godhead.

It cannot, however, be too often repeated that Christians do not base their belief in the doctrine of the Trinity upon the statements of the Old Testament. We say only that the Old Testament contains not a word that is opposed to this doctrine, and that its language is best satisfied if that doctrine is true. We base our belief in the doctrine of the Trinity in Unity upon other grounds.

122] (ii). Reason itself suggests to us such a doctrine as the Trinity in Unity. Let me here quote the eloquent words of the present Bishop of Birmingham, Dr. Gore: "The reasons which lead us to believe in God at all, lead us to think of Him as an eternal and spiritual being. Now the life of spirit, the highest life we know, is made up of the action of will and reason and love. In God then, we imagine, is a perfect and eternal life, of will and reason and love. But must not this be a life of relationships? Most surely love is only conceivable as a personal relationship of a lover and a loved. If God is eternal love, there must be an eternal object for His love. Again, the life of reason is a relationship of the subject which thinks to the object thought, and an eternally perfect mind postulates

an eternal object for its contemplation. Once more, the life of will means the passage of will into effect: there is no satisfaction to will except in production; an eternally living and satisfied will postulates an eternally adequate product. Thus it is that our upward-soaring trains of thought lead us to postulate over against God in His eternal being, also an eternal expression of that being, which shall be both an object to His thought and a satisfaction to His will and a repose to His love, and this is St. John's doctrine of the Logos, the eternal expression of God's being in fellowship with Himself: 'The Word was with God, and the Word was God'" (*The Incarnation of the Son of God*, 1898, pp. 134 *sq.*).

Or consider the thoughtful words of another recent writer:

"A person is primarily and essentially a self-conscious subject; and if we are to think of God as personal, He too must be, metaphysically speaking, a subject. But a subject means a subject of experience, one who undergoes experience, or for whom experience exists, and therefore implies as his correlative an object or objects of experience. And the metaphysician is compelled to ask, what can this object be, in the case of God? For if we suppose the universe to be this object, we must either regard God as dependent for His realisation upon something which is other than Himself; and, in that case, His absoluteness vanishes; He ceases to be God: or we must view the universe as a mode of Himself, in a way that leads to Pantheism, in which personality is lost. We are driven, therefore, to the conclusion that, if there be an absolute, eternal subject, He must have a correspondingly absolute object, an eternal experience, if His proper absoluteness is to be maintained" (J. R. Illingworth, *The Doctrine of the Trinity, apologetically considered*, 1907, pp. 136 *sq.*).

123] (iii.) The Lord Jesus Christ, in whose every act there was no trace of sin, and in whose words no untruth has ever been detected, claimed to be Divine. R. Isaac has adduced certain passages in which He spoke of being man. Be it so. We have dealt with these already. He was undoubtedly man. But He also claimed to be God. For what did He claim? To forgive sins (Mark ii. 9, 10); to be lord even of the sabbath

(Mark ii. 28); to come hereafter in the glory of His Father (Mark viii. 38); to be the only Son of the Divine Owner of the Vineyard (Mark xii. 2—7); to be the recipient of all things from the Father, for "All things have been delivered unto Me of My Father: and no one knoweth the Son, save the Father; neither doth any know the Father, save the Son, and he to whomsoever the Son willeth to reveal Him" (Matt. xi. 27); and again, "All authority hath been given unto Me in heaven and on earth. Go ye therefore and make disciples of all the nations, baptizing them into the name of the Father, and of the Son, and of the Holy Ghost" (Matt. xxviii. 18, 19), Christ thus putting, as you will observe, Himself and the Holy Spirit on an equality with the Father. Further, the fourth Gospel is permeated through and through with His claims to Divinity, as, for example, where He says "Before Abraham was, I am" (John viii. 58), or again "I and the Father are One" (John x. 30). It is hardly possible for any one who reads the New Testament to doubt that Jesus claimed to be divine, even if he is not prepared to accept the theory that the New Testament was inspired. If he takes it up only as a book of ordinary history, the fact of Jesus' claim is clear.*

We Christians then accept the doctrine of the Divinity of Jesus, the all-important step to the doctrine of the Trinity in Unity, largely upon the evidence of the words of Jesus Himself. His character and His mental sobriety are above suspicion, and His words agree with what we have already seen to be the dictates of our Reason.

124] (iv). The doctrine of the Trinity in Unity contained in the Gospels is confirmed by the teaching of the rest of the New Testament. I repeat that I do not care whether or not you regard the Book as inspired. I am content if you regard it as ordinarily trustworthy. What does it tell us about the belief of those who were alive during the time that Jesus lived

* I am aware that some writers are of opinion that the words and assertions mentioned in this paragraph were only put into the mouth of Jesus by His followers and were not spoken by Him, for it is impossible (they say) that any man, even Jesus, can have made so high a claim. But this is prejudice in the strictest sense of the word, not criticism.

on earth, and wrote to their friends within, say, five and twenty, or thirty, years after His death, not a long period for any middle aged man to throw back his memory? What, above all, does St. Paul say in the earliest of his Epistles, written only some twenty-one years after the Crucifixion? "Paul, and Silvanus, and Timothy, unto the church of the Thessalonians in God the Father and the Lord Jesus Christ" are his opening words. "Ye turned unto God from idols, to serve a living and true God, and to wait for His Son from heaven, whom He raised from the dead, even Jesus," are found in the ninth and tenth verses of the first chapter. The whole Epistle is in the same strain, placing the Lord Jesus on an equality with the Father. Or look at the end of his second Epistle to the Corinthians, written some twenty-five years after the crucifixion: "The grace of our Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all." How do you account for these statements? The man who wrote them was once as strict and orthodox a Jew as any who does me the honour to read this book. Yes, he was as strict a monotheist, with a perfect hatred of anything like the worship of more than one God. Had he given up his monotheism? God forbid! But he was only one out of many Jewish believers in the Messiahship of Jesus. Did these other believers oppose and contradict his belief in the Divinity of Jesus? There is not a sign of any such opposition. He was opposed bitterly enough on other points, but, so far as our evidence goes, never on this point. All the many Jews who acknowledged Jesus as Messiah acknowledged also His Divinity. Later on, I grant, there was a sect of Jewish Christians who denied it, but there was no such denial among the early believers. These, who ought to have known Jesus best, and ought to have had the most accurate acquaintance with His teaching, were (so far as our evidence goes), firmly convinced that He was God in the highest sense, and placed Him on an equality with the Father and the Holy Spirit. It was, I fully grant, an amazing thing for Jews to believe. But they could not help themselves. The facts of Jesus' life,

and the plain meaning of His words, were too clear for them to do otherwise.

We in these days who study history cannot but give weight to their opinion, backed up as it was by their readiness to endure all things out of love for Jesus, who (as they wrote) had loved them, and given Himself for them.

125] (v). This leads me to speak of the last reason for our faith in the doctrine of the Trinity in Unity with which I shall trouble you. It satisfies the ethical sense. This, as is apparent from history, knows nothing of a love on God's part which is able to forgive sins without an offering. Of course in the vast majority of cases the belief in the need for such an offering has taken strange forms quite unworthy of the living God, not the least strange being the common notion that something which we do can satisfy the justice of an angry God. But man's ethical sense has always required an offering of some kind. Is our ethical sense wrong? Is the opinion that, after all, God can forgive out of His own love without any punishment of sin, or satisfaction in some form, really right? Neither you nor I can think so. Love standing alone, apart from principles of righteousness and justice, seems to you and me to be unworthy of the name of Love, to be a mere invertebrate parody of the Holy God. Love and Righteousness must be inseparable. If so, an offering must be made, and since sin is in itself an eternal thing (for a man's sin is no mere breaking of a rule, independent in itself, but something affecting his whole relation to the living God), it would seem that the offering on behalf of it must be eternal also. In other words, no man can offer it. He who makes it must be the very Presence of God Himself, able to bridge over the chasm between God and man.

But if the Saviour must be Divine, then we are brought rapidly to the full doctrine of the Trinity in the one Godhead.

Thus not Reason alone, but Practical Need also, together with the study of the life and words of the Lord Jesus, and of the belief in Him held by the Apostles, together with the fact that such a doctrine fits in remarkably with the teaching of the Old Testament, lead us to accept with all our hearts the

doctrine of the Trinity in Unity, and in accepting it to adore, crying "Holy, Holy, Holy, is the LORD of hosts"; "Unto Him that loveth us, and loosed us from our sins by His blood; . . . . . to be priests unto His God and Father; to Him be the glory and the dominion for ever and ever. Amen."

ii. GEN. ii. AND iii. THE FALL AND ITS EFFECT.

§ 11.

126] R. Isaac is not at his best in this section. He shows indeed much learning and much acquaintance with Christian thought of a kind, and many of his details are undoubtedly right, as, for example, where he shows the folly of those Christian controversialists who identify Sheol (Hades) with Gehenna, but he does not arrange his matter clearly and his argument as a whole leaves a very confused and blurred impression. He no doubt intends to attack the Christian doctrine of Original Sin, but he states the consequences of it in their most extreme, not to say bizarre, form. For instance, knowing Christianity chiefly under the form of Roman Catholicism, he speaks of the Roman Catholic doctrine of the effect of original sin upon the Old Testament saints as though this were the doctrine of all Christians, and even then he does not state it correctly. For he says that we Christians believe that these saints went to Gehenna until Christ came and released them. But even the Romanists do not say that they went to Gehenna, but to the *Limbus Patrum*, a place between hell and purgatory. Protestants, as for example members of the Church of England, believe in no such place or state. We affirm that the Old Testament saints were saved even as we ourselves, by living faith on God, and that their salvation was procured by Christ, the effect of His death being attributed to them beforehand. Our Thirty-Nine Articles say: "Both in the

Old and New Testament everlasting life is offered to Mankind by Christ, who is the only mediator between God and Man, being both God and Man. Wherefore they are not to be heard which feign that the old Fathers did look only for transitory promises." So also St. Paul speaks of "the passing over of the sins done aforetime, in the forbearance of God" (Romans iii. 25).

The chief points in the Rabbi's argument appear to be the following.

127] (1). The effect of the Fall was much less than Christians think. They often argue that the words, "Thou shalt surely die" (מות תמות), Gen. ii. 17, imply death of soul as well as death of body. He answers: Not death of soul but only physical death, and probably physical trials and illnesses, if indeed the extra word מות means anything additional, and is not only a common grammatical expression. Here R. Isaac's Karaitism may be plainly seen. For if he had been a Rabbinic Jew he would hardly have hesitated to allow that the additional word must have some additional meaning. R. Akiba put his stamp on all Rabbinic exegesis far too firmly to admit of any doubt being expressed about that. But of course, as a mere matter of grammar, R. Isaac is right. In strict exegesis according to grammatical rules מות only intensifies the certainty of death.

He grants however that by Adam's action the lust of the flesh was increased in Adam and his seed (p. 92),

תאוה הבשרית אשר נתוספה באדם ובזרעו מאכילת עץ הדעת,

yet he still refuses to allow that it brought death to the soul. He says indeed (if I understand him aright) that the action as such brought death of soul to Adam and Eve, for an evil action in itself means death (p. 88); but he appeals to Ezek. xviii. 20 for his belief that a person can bring death upon his own soul only, and cannot bring it upon another. He forgets that Ezekiel's words were intended to summon to fresh courage those Jews who were becoming disheartened by the pressure of that other truth stated clearly in Scripture, viz., that God visits the

sins of fathers upon their children. He forgets too that the race of men is so entirely one and united that it must share in the effect of its great progenitor's action. The solidarity of the human race is however more clearly perceived by us to-day than was the case in the Rabbi's time.

128] (2). He says that even before the giving of the Law it was possible to live a holy life. For Enoch, Noah, Abraham, Isaac, and Jacob, conformed to the will of God. Adam's sin, he argues, did not in any case affect them with death of soul, for Enoch "was not, for God took him." They were delivered also even from bodily sorrows, for Noah was to comfort his father from the curse laid upon the ground. Abraham too enjoyed such special privileges that he was given circumcision, whereby to diminish the lust of the flesh that had been increased, as we saw, by Adam's sin. He and other Old Testament saints were saved with an everlasting salvation by their own merit, and they did not need any other merit than their own to save their souls, as Christians imagine. But, in saying this, he forgets that these early fathers nowhere show any sign of such a thought of their own righteousness as the Rabbi here supposes, and that Moses is far from attributing it to them. Moses expressly writes, not that Abraham obeyed God and thus stored up merit for his own salvation (much less for the salvation of others also, as too many Jews think), but that Abraham "believed in the LORD; and He counted it to him for righteousness" (Gen. xv. 6). This is not Judaism, but Christianity.

Further the Rabbi urges (p. 90) that in no case can Christ's death be of any effect in removing the harm brought by the Fall, for "one sin cannot be atoned for by a greater sin, viz., the slaying of the body of their God" (הריגת גוף אלהיהם). But he forgets that the same deed may be a sin on the part of those who perform it, and a glorious act of self-sacrifice on the part of the sufferer. If it were otherwise, where would be the meritoriousness of the sufferings of the Jews themselves, according to common Jewish teaching? Their sufferings are, from one point of view, the sins of the Gentiles, though they may be the outcome of self-sacrifice on their own part. The

Rabbi can hardly have considered the meaning of his words. The sin of crucifying Jesus cannot militate against the nobility of His death (see also par. 289).

129] (3). While R. Isaac affirms that even before the giving of the Law men were able to live holy lives, he further claims that the effect of the Fall was altogether counteracted by the Law itself.

(i). There are commands in the Law which expressly meet the words of condemnation in Gen. ii. and iii. For example, Lev. xviii. 5 ("Ye shall therefore keep my statutes, and my judgements: which if a man do, he shall live in them") meets Gen. ii. 17 ("In the day that thou eatest thereof thou shalt surely die"). Again Lev. xxvi. 3, 4 ("If ye walk in my statutes.....the land shall yield her increase") meets Gen. iii. 18 ("Thorns also and thistles shall it bring forth to thee"). For the Rabbi harps again and again on the thought that the true tree of life, of which Adam and Eve were not allowed to partake after the Fall, was restored to them in the Law, quoting for his purpose Prov. iii. 18, "She is a tree of life to them that lay hold upon her." But this is only a pretty *D'rash*, certainly not the *P'shat* of the passage, which is not speaking of the Law as such, but of the Wisdom of God revealed in all His word and work.

(ii). He even claims that St. Paul himself bears out his statement that the effect of the Fall lasted only until the Law. He quotes Romans v. 14 to prove his point. But here the Rabbi unexpectedly becomes extremely interesting. For he ventures upon the ground of Textual Criticism. There is in this passage a well known various reading. The usual text, supported by all the Greek manuscripts except three late "cursives," and by nearly all the Greek fathers, is "Death reigned from Adam until Moses, even over them that had not sinned after the likeness of Adam's transgression." But the Rabbi, following Pseudo-Ambrose, and also, though he knows it not, Origen himself (in two or three places), leaves out the word "not." He thus makes St. Paul say that Death as the effect of the Fall was only upon those who imitated Adam by expressly disobeying God ; whereas the other and common

reading makes him say that it was also on all who were born, apart from their committing actual sin. This last reading we must accept, for there is no reason to suppose that all the old manuscripts are wrong, and the very few and late manuscripts and Origen are right. The fact is that St. Paul feels strongly that the Law has brought death, not life, and he adds that so great was the effect of Adam's sin that even before the Law came, death reigned, even on those who might have been thought to be free from it. St. Paul, that is to say, in reality is arguing in a sense precisely the opposite to that which the Rabbi attributes to him. He is showing the terrible effect of the Fall.

130] (4). But I cannot leave this subject without indicating very briefly indeed why we Christians believe that the sin of Adam has affected all his descendants so deeply that they may be said to have suffered death of soul in consequence. The Jew, as we know, does not hesitate to say, in his daily morning prayer, "My God, the soul which Thou hast placed in me is pure" (T. B. *Berakoth*, 60*b*: אלהי נשמה שנתת בי טהורה),* but the cry of the Psalmist is very different: "I was shapen in iniquity, and in sin did my mother conceive me" (Ps. li. 5[7]):

בעוון חוללתי ובחטא יחמתני אמי

meaning that from his very birth, before he knew how to do wrong or right, and even before birth, he possessed an evil bias towards sin. Where then is the purity which Jews so readily claim? Surely "Unclean! Unclean!" much more truly expresses the feelings of every man who looks at his fallen nature in the same way as did the Psalmist. Can we imagine it otherwise? Can we, who live in this age, when the awful power of heredity is so frequently brought before us, imagine that the first act of the human pair committed consciously in opposition to the will of God should not both place them out of communion with Him, and exercise an enormous influence for evil upon all their children? The Rabbi grants that the lust of the flesh was increased, and yet does not seem to

* See also Singer, *Authorised Daily Prayer Book*, p. 5, and other references in the *Jewish Encyclopedia*, xi. 473.

realise what his admission involves. It can surely mean nothing less than that every individual person born afterwards stands in an abnormal relation to God, and therefore is out of communion with Him. But to be out of communion with God is to be separated from the source of Life, and to be in death. The Christian himself says no more than this. For more cannot be said.

Whether the Law restored all who accepted it to their right relation to God is another matter. Rabbi Isaac says that it did. The Psalmist would not agree with him, for he prays, "Enter not into judgement with thy servant: for in thy sight shall no man living be justified" (Ps. cxliii. 2). The Law itself only says that those who perform it shall live by it, and no one has ever yet heard of any one who kept it perfectly, save One alone, with Whom even His enemies could find no fault.

No! The evil tendency, which implies a wrong relation to God, marks us all, and we need a miracle to be performed in each of us before that wrong relation, and that evil tendency, are overcome. The Law cannot do this. It must be the work of the Holy Spirit of God.

iii. The Seed of the Woman.

§ 12.

Gen. iii. 15. "*And I will put enmity between thee and the woman, and between thy seed and her seed: it shall bruise thy head and thou shalt bruise his heel.*"

ואיבה אשית בינך ובין האשה ובין זרעך ובין זרעה הוא ישופך ראש ואתה תשופנו עקב׃

131] R. Isaac tells us that Christians believe that this verse refers to Jesus, who was to kill Satan, *i.e.*, the being who is the cause of sin. The Rabbi raises the objection that if this were so then believers in Jesus would not sin, but they confessedly do; and also that if Satan were slain he could not have

caused, as he did, the deaths of Jesus and the Apostles; further, that even St. Paul says that Satan is not slain, for in Rom. xvi. 20 he writes, "The God of peace shall bruise Satan under your feet shortly," and in 1 Thess. ii. 18, "We would fain have come unto you, I Paul once and again; and Satan hindered us." It is therefore a mistaken supposition on the part of Christians that the verse means that Jesus has put Satan to death.

132] Now in the first place I am glad to see that Rabbi Isaac acknowledges the existence of Satan. For to-day very many Jews are far from saying this. They are too apt to suppose that Satan is a mere figment of the imagination, without any real existence. But R. Isaac takes his stand on Scripture, and he is wise in so doing.

But, secondly, the Rabbi's argument as a whole is not very impressive. The difficulties that he raises are trivial, and are rather a play upon words than sober argument. For Christians never say, never have supposed, that Satan is killed. They believe that Christ gave him his death-blow by His own death and resurrection, but did not entirely destroy him; the final "death" of Satan will take place only hereafter. They hold also, in contradiction to the Rabbi's travesty of their opinions, that if Satan bruised the heel of Jesus this was not after his own "death," but before, at the cross. Thus, too, it is evident that it is quite possible for St. Paul to speak consistently of hindrances still brought about by Satan, and also of the final "bruising" of him as lying in the future.

But the real interest of the subject lies, not in the consideration of the Rabbi's somewhat weak arguments, but in the question whether the passage refers to a personal Deliverer from Satan and his power, and whether Jesus of Nazareth is that Deliverer. Let us consider these two points. And may the Lord of His mercy give us a right judgment as we do so.

133] (1). What is the real meaning of Gen. iii. 15?*

(i). Some suppose that it speaks only of the perpetual

* The exact meaning of the root שׁוּף used, twice in this verse, is not of great importance for our discussion, though the commentators discuss it at some length. The usual rendering is "bruise," for which see Job ix. 17.

hatred that there is between men and snakes. That the enmity exists no one denies. Men naturally, unless their mind is perverted by some strange religious motive, or moved by an unusual love of science, kill a snake whenever they see it. We find something loathsome in snakes, and we also fear their bite. But it argues a strange ignorance of early religious thought and of the motives that led men to incorporate such an incident as that of Gen. iii. in their holy writings, to think that their aim was only to mention, or even to account for, this natural enmity. Early religion never occupied itself with material objects, no, not even with snakes, as such, but with them as representing spiritual powers behind them. Primitive man was intensely religious, but never seems to have worshipped a single stock, or stone, or animal, or star, for itself and itself alone, but as being the representative, and generally the embodiment, of some spiritual power. To see in Gen. iii. 15 a description and prophecy of the undying hatred of men for snakes, and presumably *vice versâ*, is inconsistent with our present knowledge of the religion of primitive man.

134] (ii). A second interpretation has much more in its favour, and may indeed be right. It is that the words tell us of a long struggle between man and temptation to sin, and of his ultimate victory, notwithstanding the damage that he receives from his awful foe. For "the poisonous serpent, with its glistening, rainbow colours, its tortuous windings, its duplicity and its bewitching gaze," * is a fitting representation of the devil, with his manifold wiles, and subtle temptations. But "as the serpent pierces with its poison-fang the heel that crushes it, so man, in spite of painful wounds, must grapple with temptation. But the struggle will end in victory. Man will plant his foot on the venomous head of the serpent, temptation, and crush it to death." †

Yet it must be observed that with this second interpretation the reference to Jesus is by no means excluded. For even if the promise is to man generally, yet it is quite possible that

* Orelli, *Old Testament Prophecy*, 1885, p. 88.
† Schultz, *Old Testament Theology*, 1892, ii. p. 345.

there may be One man who is the leader of his race in the battle, and the first and final instrument in the defeat of Satan. And in this connexion it may not be out of place to notice that it is not merely the head of the serpent's seed that is to be smitten, but the head of the serpent itself—"it shall bruise thy head." It is in accordance with this view of the matter that in this passage the Targum of Jerusalem I. (Pseudo-Jonathan) says, "When the sons of the woman keep the commandments of the Law they shall be ready to smite thee on thy head, and when they leave the commandments of the Law thou shalt be ready to smite them on their heels, but for them there shall be healing, and for thee there shall not be healing, and they (the sons of the woman) will make agreement (or "peace") in the end of the days of King Messiah":

כד יהוון בנהא דאתתא נטרין מצותא דאוריתא יהוון מכוונין ומחין יתך על רישך וכד שבקין מצותא דאוריתא תהוי מתכוין ונכית יתהון בעיקביהון כרם להון יהי אסו ולך לא יהי אסו ועתידין הינון למעבד שפיותא בעקבא ביומי מלכא משיחא:*

135] (iii). Yet perhaps there is more to be said for the old Christian interpretation of the verse—that it refers directly

* The last clause is expressed more fully in the Targum of Jerusalem II. (Fragment-Targum):

ברם עתידין אנון אלין ואלין למעבד שפיותא בעקבא בסוף עקב יומיא ביומוי דמלכא משיחא:

"But they (the sons of the woman) will make agreement, one with another, in the end, in the close of the end of the days, of the days of King Messiah."

The text of both Targums is taken from Dalman, *Aramäische Dialektproben*, 1896, p. 6, based on the best manuscripts. For the meaning here assigned to שפיותא see Jastrow, *Dictionary of the Targumim, etc.*, 1903, *sub verbo;* also Dalman, *Aramäisch-neuhebräisches Handwörterbuch*, 1901. For עקבא see Levy, *Chaldäisches Wörterbuch*, 1868, and Jastrow. Observe that both the Targums play on the words תשופנו and עקב. I should add that my friend and neighbour, Mr. G. H. Box, while agreeing with the above interpretation of Targ. Jer. II., thinks that this itself is an attempt to force the older Targum Jer. I. from its proper meaning, which is: "But they (the sons of the woman) shall effect a crushing with the heel in the days of King Messiah," *i.e.*, the curse shall be annulled, the heel (no longer a vulnerable part which the serpent may bruise) shall then tread on and crush the serpent. For this translation of שפיותא see Dalman, *Aramäische Dialektproben*, 1896, and Buxtorf, *Lexicon*, 1640, col. 2493, "facere conculcationem in calcaneo in diebus regis Messiæ."

to the work of Messiah—than is sometimes thought. We must ask ourselves what meaning was attributed to it when it was written down as Holy Scripture. Many scholars say that this was in the latter part of the Exile. If this date be accepted, then it would be at a time when indisputably the doctrine of the coming of Messiah * was known and accepted by all religious Jews, and therefore readers would naturally have seen in it a promise of His coming.

But if Moses wrote down these words, the same inference would be true. Merodach was the great God of the Babylonians in the time of Abraham, and he was worshipped as the destroyer of Tiamat the great world-serpent. Now if, as is quite possible, the prophecy of Gen. iii. 15 came down to Moses through Abraham, it is at least likely that Abraham was accustomed to see in it a prophecy of One to come who should be greater than Merodach, in that He would destroy the serpent that was far greater than the legendary world-serpent, as being the principle of evil and sin in the world. Further, we may assume that, if Abraham believed this, the belief would be handed on to his descendants, including Moses. I grant indeed that it cannot be proved as yet that Abraham and his successors were influenced in this point by the Babylonian worship of Merodach, but evidence is tending that way.

If Abraham thus looked forward to a personal Messiah (compare St. John viii. 56), and if Moses shared his hope, we should indeed expect to find a trace of this doctrine of a personal Redeemer, who was to appear in the future, elsewhere in the Pentateuch. So, I venture to think, we do, notably in Gen. xlix. 10, as we shall see when we come to the consideration of that passage.

On the whole then it is quite possible that that interpretation is right which sees in Gen. iii. 15 a promise of the coming of One who shall slay the great representative of sin, while receiving in Himself slight damage of some kind.

* Whether the *word* "Messiah" was used so early to designate specifically the expected Deliverer is an entirely different thing, into the discussion of which I do not enter.

There is to be war between Satan and Messiah, but Messiah is to be victorious.

136] (2). We can consider only very briefly the next question, whether Jesus of Nazareth does correspond to the hope of the coming Deliverer.

(i). Every believer in Jesus says so, whatever his interpretation of this verse may be. His experience, and the experience of all true believers in Jesus, is that He has not only set the sinner free from guilt, but also is daily giving him a good measure of success against the power of sin. He does not say that Jesus has set him free from the power of sin altogether. That is not, at any rate, his actual experience, even though he is ready to confess that the power of sin over him would be greatly diminished if he placed his affection wholly on Jesus, and trusted Him more completely with his daily life. But the believer has found so much already in Jesus that he is quite prepared to trust Him for the future and to expect that the complete deliverance from sin, the complete subjugation of Satan, will certainly take place at the last day, in accordance with the promises contained in the New Testament.

(ii). For the death and life of Jesus do correspond strangely with the words of our passage. Jesus was bruised in His heel, figuratively speaking, when He was put to death upon the Cross, and knew in some very awful sense (far beyond the comprehension of people like ourselves, who have been accustomed to the presence of sin within us) the power of sin to separate from His Father. But He rose triumphant from the grave, thus giving a fatal blow to Death, and to sin, the sting of death. R. Isaac no doubt would reply that he did not believe that Jesus rose from the dead. This is another question, and indeed, if the Jewish denial of Jesus' resurrection were true, Jesus would not fulfil the idea of the Deliverer mentioned in Gen. iii. 15, for He would be bruised not in the heel, but in the head. But if Jesus never rose we Christians would not think it worth while to discuss Christianity with the Rabbi at all. For Christianity without the resurrection of Jesus is not Christianity in the historical sense of the word.

Christianity as it has existed for nineteen hundred years is based on the resurrection of Jesus. We shall be quite prepared to discuss later the subject of Jesus' resurrection. But, according to the testimony of believers from the very earliest times, Jesus, the Christian Jesus, by His death and resurrection won the battle over death, and sin, and the devil, for Himself and for all who believe on Him, although the complete victory, when sin shall have lost all power, and death have yielded up its captives, and the devil have been destroyed, will take place in the future, at the Return of Messiah in glory. Jesus of Nazareth, we believe, does correspond to the promise of Gen. iii. 15.

iv. The seed of Abraham, and the blessings through it.

§ 13. Part II. § 90.

Gen. xxii. 18. "*And in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice.*"

והתברכו בזרעך כל גויי הארץ עקב אשר שמעת בקלי.

137] R. Isaac begins this section by saying that Christians see in this passage a reference not to any of the seed of Abraham, but to Jesus only, for He is the most important part of the seed of Abraham. In Jesus alone therefore is the promise fulfilled, and by Him alone are all nations blessed, because by Him they come to the knowledge of God, and to their soul's salvation.

The Rabbi replies to this argument by saying that Christians always disregard the context in their arguments from prophecy, and accordingly do so here. For the preceding verse shows that God was thinking of the whole race of Abraham, and not of any particular person in it. Further, as the Rabbi states at length, the promise was repeated

to Isaac and Jacob, showing that as Abraham, Isaac and Jacob were themselves the means of winning some Gentiles to the true knowledge of God, so would their descendants be. Indeed, Scripture frequently says that only through the people of Israel shall Gentiles come to know God, and in fact individual Gentiles have thus come to know Him.

It is hard to realize to-day the intellectual state of many of the Christians with whom R. Isaac held his discussions. Their simplicity must have been great, their ignorance greater. But surely R. Isaac, as a reader of books, ought to have arrived at a truer conception of what learned Christians believed. The only reason that suggests itself for his treatment of the subject is that he wrote his book for Jews who mixed with unlearned Christians, and that he wished to arm them against all possible objections and misbeliefs.

Let us consider, first, the true meaning and fulfilment of the passage, and, secondly, the alleged Christian explanation that it refers to Jesus only.

138] (1). The meaning of the verse and its fulfilment. We may fully accept the Rabbi's argument that the word "seed" refers to the seed of Abraham generally. There is nothing in the verse or the context to suggest anything else. The verse means, that is to say, that the Gentiles are to be blessed, or bless themselves (the exact translation is of no importance for our present purpose), in the seed of Abraham, *i.e.*, in the nation that sprang from Abraham.

But at this point, and not before, Jewish and Christian scholars differ.

139] (i). R. Isaac and other Jewish scholars say that the Gentiles are blessed in Jews as Jews are at present, *i.e.*, in Jews as anti-Christians; in Jews, whether Karaites, as R. Isaac, or in Talmudic Jews as the bulk of Jews, or even in Reform Jews; in Jews as the upholders of what we mean to-day by Judaism, whatever precise form that may now take. The Rabbi, in other words, insists on the present mission of Judaism (to put his language into modern terms), that "mission of Israel" which provides so much material for oratory and seems to have so little power for work. For,

speaking candidly, the so-called mission of Israel has very little to show for itself. Jews, as Jews, are doing almost nothing to spread the knowledge of the true God among the Gentiles.

It cannot be affirmed too often, or too strongly, that Jews are worthy of all admiration for their perseverance, their temperance, and, in the majority of cases, their faithfulness to their creed. But, just as it is not their religion which is the cause of anti-semitism, but their success in business and their ostentation, so also it is not their religion which influences Gentiles for good, but certain qualities of their character. Jews are always saying that the Gentiles are, and are to be, blessed in and by Judaism. We can only reply that we can see no traces of this blessing as yet, and cannot find any reason either in Scripture, or in the probabilities of the case, to expect it in the future.

140] (ii). Yet the Gentile world owes all to Jews. This we acknowledge gladly. Gentiles have accepted the God of the Jews and the Book of the Jews, and profess to have accepted also the spiritual side of the religion of the Jews. Prophecy, that is to say, is already being fulfilled; Gentiles are already being blessed in large numbers in and by the Jews. But the Jews who have brought this blessing are those few Jews who were born about the first year of the Christian era. Gentiles have been led to a faith in the true God not by anti-Christian, but by Christian, Jews. They have, it is true, become blessed in the seed of Abraham, but it has been through the efforts and assistance of those members of the seed of Abraham who themselves believed on Christ, not of those who have systematically opposed Him. We do not attempt to deny that God's words to Abraham have had, and are having, a glorious fulfilment, but the fulfilment is to be seen in the way in which the great truths given to the Jews in the Old Testament have been made known to the Gentiles by the Founder of Christianity and His disciples. It is Judaism as seen in the Christian Church, not Judaism as seen in the Jewish synagogue, through which the Gentile world has come to know God, and to bless itself in the seed of Abraham.

141] (2). It is however alleged that Christians understand the verse to refer only to Jesus, and to be fulfilled only in Him. What R. Isaac no doubt means is that St. Paul seems to say so in Gal. iii. 16: "Now to Abraham were the promises spoken, and to his seed. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ." In Part II. § 90 the Rabbi deals with this passage, and, by saying that the Hebrew word for seed (זרע) is used in the singular to express descendants or progeny as a whole, thinks he has entirely vanquished St. Paul.

142] What a convenient thing it is to be a Karaite! One can then so easily ignore the ways of Rabbinism, *i.e.*, the methods of using Scripture that are adopted by the greater part of learned Jews. I say unhesitatingly that, in spite of all that has been said above, St. Paul's language is quite defensible from the standpoint of Jewish learning, and quite intelligible if we only grant that St. Paul was a learned Jew.

For example, suppose a friend asked you to consider the full force of the word דמי (literally "bloods") in Gen. iv. 10, saying that the plural certainly had a special meaning, either Abel's own blood and that of his descendants, or Abel's blood dashed on the trees and on the stones. Would you tell him that דמי ("bloods") is regularly used in Hebrew to express blood shed by violence, and that his argument of a special meaning in Gen. iv. 10 is absurd, and only due to ignorance of the Hebrew language and of Jewish learning? He would reply that it was not his own argument at all, but that of the Mishna in *Sanhedrin* iv. 5 (=T. B. *Sanhedrin* 37*a*), and that the author of the Mishna might be credited with a knowledge of Hebrew, and with the ability to quote the Old Testament in a Jewish way. Or again, your friend might turn to Deut. xxv. 2 and argue that certain lessons were to be learned from רשעה ("wickedness") standing there in the singular and not in the plural. Would you reply with a sneer that this word is always found in the singular, and that therefore it is unscholarly, and the mark only of an ignoramus, to argue that it has a special meaning there? Most assuredly you would not, for, if you had any

spark of Hebrew learning, you would know that such an argument derived from the use of the singular is thoroughly Jewish, and that this example is taken from T. B. *Kethuboth* 37*a*. No one supposes that the scholars of the Mishna or the Gemara thought that these were the literal and simple meanings of דמי ("blood") or רשעה ("wickedness") in those passages. They only saw in the use of these terms further meanings, not altogether unintentional on God's part.* So also with St. Paul. He knew as well as any of us what was the literal and simple meaning of Gen. xxii. 18, but he wished to call attention to the fact that God has not caused a plural word to be recorded, as for example בנים ("children"), but זרע ("seed"). He means that there is something in the selection of a word used only in the singular (*i.e.*, of human progeny) which, speaking midrashically, not only excludes Ishmael but even suggests that all Abraham's descendants may be summed up in one Person, even the Messiah, in whom all are to be blessed.

It is, of course, an argument that does not appeal to us who live in this twentieth century of universal knowledge, but it was, as we have seen, just such an argument as learned Jews were fond of using, and it did appeal to Jews if they were learned; nay, it does appeal to Jews even to-day if they are learned only with strictly Jewish learning, and have not received the benefits of western culture. It is, to put it briefly, not a *P'shat*, but a *D'rash*, and must be treated as such.

We however content ourselves with the *P'shat*, the literal meaning, however much we may admire the ingenuity of Rabbinically trained Jews like the authors of the Mishna and of the Gemara, and St. Paul. To say that "seed" in Gen. xxii. 18 refers to Jesus is a pretty *D'rash*, but no Christian scholar believes it to be more.

143] The literal meaning of the passage is sufficient. But we say also that history tells that the promise of Gen. xxii. 18 has been fulfilled in Jesus to a degree incomparably outweighing its fulfilment in any other way; and that through the Lord Jesus masses of Gentiles (not merely individuals here and there)

* See Surenhusius, *Biblos Catallages*, pp. 85 sq.

have been brought to the knowledge of the one true God. We claim therefore that, as a historical fact, Jesus alone has brought about the fulfilment of the verse, and that Jesus alone is so far the fulfilment of the whole expectation of the Old Testament that through Him, and Him alone, the Gentiles are being brought to God. In a word, the Old Testament belongs now more to Christians, Gentile and Jewish, than to Jews.

v. Shiloh.

§ 14.

Gen. xlix. 10. "*The sceptre shall not depart from Judah, nor the ruler's staff from between his feet, until Shiloh come; and unto him shall the obedience of the peoples be.*"

לא יסור שבט מיהודה ומחקק מבין רגליו עד כי יבא שילה ולו יקהת עמים:

144] A very famous passage, frequently adduced by Christians in controversy with Jews, although it is hard to see why so much stress should have been laid upon it by either side. The cause is probably that controversialists are apt to read more into passages than legitimately may be found there, or else to deny the real contents of a passage if these are against them. But may both writer and readers of these pages be always kept from forcing the Word of God to mean either less or more than it properly does mean.*

In the short space at our disposal we shall not attempt to follow the Rabbi's arguments step by step. It would be impossible to do so, without making a very much longer study

* For the various interpretations of this verse see the elaborate monograph by Adolf Posnanski, *Schiloh, ein Beitrag zur Geschichte der Messiaslehre*, Erster Teil, die Auslegung von Genesis xlix. 10 im Altertume bis zu Ende des Mittelalters, Leipzig, 1904.

of the subject than is here possible. The more so, as, after giving the opinions of other Rabbis as if they were right, he ends with stating what are really his own. To these last we shall return. Now we consider the passage itself.

145] (1). Observe that the general meaning of it is to show the superiority of the tribe of Judah, by means of its ruler, over the other tribes, and, as it seems (though this is not so certain), over other peoples. For doubtless the strange word יקהת, found elsewhere only in Prov. xxx. 17, really means "obedience," in accordance both with Hebrew tradition, and the cognate roots in Arabic and Assyrian. Further, the verse says that this succession of rulers is never to fail until the great ruler appears. For I assume that the words שבט and מחקק are parallel expressions, and I cannot see that it is of any importance for our present purpose whether מחקק be translated "ruler" or "ruler's staff."

The verse seems to say plainly that a great ruler is to come, and that until he is come Judah shall be supreme. There may be, nay, there are, differences of opinion about details, but with very few, not (I confess) unimportant, exceptions (see below), Jews and Christians alike agree in this general interpretation of the verse. They differ as to who this ruler is.

146] But, before going any further, one common Christian argument must be ruled out of court. The Rabbi, of course, so rules it, and we have no hesitation in saying that he is right. It is impossible to lay such stress on "until" as to say that it precludes the superiority of Judah after the Ruler has come. Also, it is impossible to prove historically that Judah was superior until the coming of Christ, and then ceased to have superiority. No doubt it is true that the nation of the Jews ceased to have a local habitation soon after His coming, but Jews have not perished, and, above all, the superiority of the tribe of Judah has not ceased. From the days of David until the Exile Judah was supreme (for the Schism of the Northern Kingdom was but an interlude), and after the Exile it was the tribe of Judah into which the other tribes were merged, and which carried on the succession. It has been the same from the destruction of the second temple onwards; the Jews

of to-day are, to all intents and purposes, the tribe of Judah. Of a truth, whether we are Jewish or Christian expositors, we must confess that the prophecy has had a wonderful fulfilment; Judah has proved to be superior to all his brethren.

147] (2). What, however, is the exact meaning of "Shiloh?"

(i). We all know that some writers, among them two Christian scholars, whom all of us, whether Jews or Christians, reverence both for their Jewish learning and their deep love for the Jews, Professor Franz Delitzsch and Professor Strack, believe that the right translation is "until he come to Shiloh," *i.e.*, Judah is to be supreme until Canaan is taken by the twelve tribes. Delitzsch's words are: "Jacob promises to Judah the leadership of the tribes of his people as an inalienable right, won through his lion-like courage, until, on his coming to Shiloh, his dominion of the tribes should be enlarged to a dominion over the world" (*Messianic Prophecies in Historical Succession*, 1891, § 9.). In this case Shiloh will have been chosen for mention because it became the spot where the tabernacle was set up. But we have extremely little evidence that Judah took at all a prominent place so early as that; and it is quite certain that for the greater part of the time of the Judges it was far in the background, not in the front, or it could not have been passed over in the Song of Deborah.

148] (ii). I shall now, therefore, assume that "Shiloh" has some direct reference to the Ruler. This, and this alone, is in accordance with Jewish tradition, even though that tradition differs as to the way in which the reference is made.

(*a*). Onkelos translates "until Messiah comes, whose is the kingdom."

עד דייתי משיחא דדיליה היא מלכותא.

The Targum of Jerusalem II. (Fragment-Targum), "until the time when the King Messiah comes, to whom the kingdom belongeth."

עד זמן דייתי מלכא משיחא דדידיה היא מלכותא.

The Targum of Jerusalem I. (Pseudo-Jonathan) translates

"until the time when the King Messiah, the youngest of his sons, shall come."

עד זמן די ייתי מלכא משיחא זעיר בנוי.

So too in a list of names given to Messiah in T.B. *Sanhedrin* 98*b*, the school of R. Shelah, a Rabbi of the third century, says, "Shiloh is his name, as it is said, Until Shiloh come."

דבי רבי שילא אמרי שילה שמו שנאמר עד כי יבא שילה.

149] (*b*). But how do they get the meaning of Messiah from the word itself? The key is probably to be found in Ezek. xxi. 27 (*Heb.* xxi. 32), "Until he come whose right it is."

עד בא אשר לו המשפט.

So in fact some of the manuscripts of the Septuagint translate our verse, ἕως ἂν ἔλθῃ ᾧ ἀπόκειται; while others read "Until that which is his shall come," ἕως ἂν ἔλθῃ τὰ ἀποκείμενα αὐτῷ, meaning, apparently, that Judah shall be supreme until he gets that which really belongs to him. In either case the relative is expressed by ש and לה stands for לו. Probably Ezekiel referred directly to our passage, and understood it to mean that Judah should be supreme until He should come to whom all rightly belongs, and that to Him should "the obedience of the peoples be."

150] (*c*). R. Isaac, however, gives another explanation. He follows Kimchi, and, as we have seen, the Targum of Pseudo-Jonathan, in connecting "Shiloh" with שליה, Deut. xxviii. 57, understanding it to mean "the youngest son." He then says, first, that it refers to David, the youngest of the sons of Jesse, and afterwards that it refers to Messiah Himself, "who shall arise from David's seed in the end of the days." This explanation is very improbable, but that is of no matter for our present purpose. What is really important is that R. Isaac, like nearly all Jewish scholars, sees in the word a direct reference to Messiah, not indeed as His title, but as descriptive in some way of His position or His work. This is what I said at the beginning, that Jews and Christians alike are agreed, with very few exceptions, that the passage refers

to the coming of a great Ruler, whom, for the sake of brevity, we may call the Messiah.

151] (3). The only dispute is whether Jesus is the Messiah, the Shiloh, or whether we must look for another. It resolves itself, in other words, into the great question, which in reality this text does nothing to solve, whether Messiah has or has not come. We Christians do not say that He has come because we think that this text says that He has. Our reasons are quite independent of it. There is one fact with which men must reckon. A Person of the line of David has appeared, to whom peoples are obedient in a most extraordinary degree. Is He not Messiah?

But we strongly urge all our readers not to be satisfied with discussing the prophecies of the Old Testament. Read the life and history of Jesus of Nazareth for yourselves. See what sort of a person He was. Then, when you have read all that you can about Him in the New Testament (for nowhere else is there more than the merest trace of tradition, so that everything outside the New Testament is practically worthless for learning of Him), then, I say, turn back to your Old Testament, and see if its words do not wonderfully confirm the portraiture of Jesus. Learn to know Jesus, first, as He is described in the New Testament, and then you will have no difficulty in seeing Him portrayed also in the Writings, the Prophets, and the Law itself.

vi. THE DIETARY LAWS. Deut. xiv. 3, 4, and elsewhere.

§§ 15, 49, 50, Part II. § 72.

152] Christians, as we all know, claim liberty to eat and drink whatever they like. They are restricted only by considerations of health, or of effect on others, or of self-discipline. To this liberty of ours R. Isaac of Troki raises several objections.

(1). In the course of his argument he mentions one which is so important that, if it is granted, there is no need of further discussion, viz., that if a command is plainly given in the Law no subsequent statement, for example in the Gospels, can overthrow it. But, notwithstanding its importance, it is not an objection to which all Jews would give their assent. At least in the past all Jews have not assented to it. For some have acknowledged that when Messiah comes He will give a new Law. "The Law which man learns in this world is vanity compared with the Law of Messiah" (*Midrash Qoheleth* on Eccles. xi. 8).

תורה שאדם למד בעוה"ז הבל היא לפני תורתו של משיח.

So also *Midrash Tehillim* on Psalm cxlvi. 7, says: "'The LORD looseth the prisoners' or 'the forbidden.' What is this? Some say that every beast which was made unclean in this world the LORD, blessed be He, makes clean in the world to come."

מתיר אסורים מהו מתיר אסורים יש אומרים כל הבהמה שנטמאת בעולם הזה מטהר אותה הקב"ה לעתיד לבוא.

Therefore the idea of alteration of the Law is not contradictory to the fundamental belief of strict Jews. If Messiah and His times have come, then change in the Law may be expected. Thus the objection really becomes the primary question whether or not Jesus is the Messiah.

153] (2). Another argument urged by the Rabbi is more curious than profound. It is that God forbade certain foods to the Israelites because His people were too precious to eat such common and low things as were allowed to Gentiles. For it is said in Lev. xi. 8, "they are unclean unto you," *i.e.*, to you only (טמאים הם לכם). So that, he proceeds to argue, if these things are allowed to Christians, it is because Christians are inferior to Jews. Well, well, let the Rabbi have his joke; a saving sense of humour lightens up many a weary page. But the Rabbi can hardly have intended his words to be taken seriously in view of the appeals in the New Testament to Christians to live holy lives, and the way in which they are told that except their righteousness exceeds

that of the leading religionists among the Jews they will in no case enter into the kingdom of heaven (Matt. v. 20). God, speaking through Jesus Christ, expects greater holiness from Christians than ever He demanded of Jews through Moses.

154] (3). The Rabbi spends some little time in attacking our Lord's saying recorded in Matt. xv. 11 (parallel passage Mark vii. 15): "Not that which entereth into the mouth defileth the man; but that which proceedeth out of the mouth, this defileth the man."* He asserts that the statement is altogether mistaken. For unclean food does defile the body, and not the body alone, but also the soul. For Scripture says: "Neither shall ye defile yourselves," literally "your souls" (Lev. xi. 44).

לֹא תְטַמְּאוּ אֶת נַפְשֹׁתֵיכֶם.

But do these words bear out what the Rabbi implies? Can food as such really defile? Is it not the fact that God saw everything which He had made, and behold it was very good? And can a very good thing in itself defile? Yet, "lest ye defile your souls!" Yes, nothing is easier. For if a man breaks the commandment of God in order to please himself he most certainly defiles his soul, and even his whole personality, for this term better expresses the meaning of the Hebrew. However good a food may be in itself, it may not be partaken of with impunity, if God has forbidden it. Christian teaching fully accepts this, and goes indeed even further than this, when it says that "He that doubteth is condemned if he eat, because he eateth not of faith; and whatsoever is not of faith is sin" (Rom. xiv. 23). But this, we Christians hold, takes us into a sphere of ethical morality much higher than that from which the Rabbi draws his weapons.†

* Observe the right reading, and translation, of Mark vii. 19, "*This he said*, making all meats clean" (R.V.).

† R. Isaac uses one argument here and in Part II. § 18, which seems hardly worth mentioning, but is still used even by intelligent Jews. It is to the effect that our Lord's saying: "Not that which entereth into the mouth defileth the man," is contradicted by the fact that too much strong drink will do this, as in the case of Noah and Lot. But such an argument rests on forgetfulness of the occasion of our Lord's words. He was showing the error of insisting on ceremonial washing, and of the scrupulous care taken to prevent the eating of certain foods.

155] Suppose however that God were so to order the affairs of this world that the reasons for which He forbade certain foods (and surely He must have had reasons for doing so, whether they are discoverable by us or not) ceased to be; that there were such alterations in the conditions and circumstances of His followers as to make such prohibitions no longer necessary, or in some cases render their observation impossible; may we not then consider that the prohibitions have been abrogated by the providence of God? What kind of reasons come under consideration? Maimonides in his *Moreh Nebukim*, iii. 48, asks why God gave these prohibitions. He answers that all, or nearly all, of the forbidden foods are unhealthy, and also that other rules were probably due to the fact that the things forbidden formed part of some heathen cultus; and investigators of our own day have added very largely to the examples that he gives of this kind of reason. He also points out that in any case the discipline of self-denial was most valuable in forming the character of the Israelitish nation. Do all these reasons hold good now? In so far as the forbidden foods are unhealthy no one wants to eat them. But all connexion of them with heathen rites has long ago ceased, just as Christians of the Anglo-Saxon race no longer need to have horse-flesh forbidden as food on the ground that, as horses are sacred to Odin, the chief god of Scandinavian mythology, the eating of them is a participation in heathenism. There is to-day no danger of either Jew or Gentile being drawn back into heathenism by eating any of the animals forbidden in the Law. Lastly, as regards abstinence from them being a means of discipline, we surely ought to have learned after all these years that materials upon which to discipline ourselves surround us on all sides. The discipline of abstinence from food may be needed for some natures, but hardly belongs to that higher state of spiritual life to which Christians as such are called. Even if there are, as undoubtedly there are,

The childish questions of whether lawful foods could be eaten to excess, and whether greediness in food was sinful and produced evil effects, were not before Him. Every thoughtful and unbiassed person knows what He would have said in reply to these.

survivals of this insistence upon abstinence from food still remaining in the customs and regulations of the Christian Church, these do not pretend to justify themselves upon commands expressed in the New Testament, but are to be regarded as the advice of those who have found them helpful to their own souls. Fasting in Lent, for example, is not actually binding upon the Christian, however useful experience shows it to be in many cases. Self-discipline indeed is binding during Lent and always, for only through it can we maintain communion with God, but it has no necessary connexion with abstinence from food.

156] (4). There is no occasion to do more than mention the reference of the Rabbi to Zech. ix. 7, a passage which in reality only says that in the time to come heathen sacrificial feasts shall cease, but which is forced by him to mean that Gentiles shall cease to eat unclean foods.

157] (5). Naturally however R. Isaac makes much of the letter of the Apostolic Council held in A.D. 49 at Jerusalem, recorded in Acts xv. It will be remembered that the Christian Church was then agitated by the demand that Gentile converts should be compelled to be circumcised, and to keep the Law. Some of the many Jewish believers in Jesus (for there were many) urged it. They could not bear the idea of Gentiles coming in to receive equal privileges with themselves unless they first became Jews, by being circumcised and living under the claims of the Jewish Law. But the Council decided absolutely against these Pharisaic Christians, and said so in a letter that they sent forth. Yet at the end of it they said that the Gentile Christians should, because of the Jews, keep themselves from four specified things, meats offered to idols, fornication, things strangled, and blood.

The passage is difficult; I fully acknowledge it. Yet there are some considerations which must not be overlooked, for they certainly modify the *primâ facie* view of the matter.

The whole tone of the letter is to set the Gentile converts free, without requiring them to be bound by the Law. It would be strange if, after all, the Council laid upon them a binding regulation, which should half undo their declaration

of Christian liberty. Probably therefore they never intended their statement to be a command binding upon their readers. That this view of the matter is right, appears not only from a consideration of the letter generally, but also from St. Paul's position. He had had to fight hard at the Council for his converts, fearing lest, as he puts it, they should be brought into bondage. Yet he cordially accepted the letter. Also, writing to the Corinthians some eight years later, he insists very strongly on Christian liberty as regards foods: "Whatsoever is sold in the shambles, eat, asking no question for conscience sake; for the earth is the Lord's, and the fulness thereof. If one of them that believe not biddeth you to a feast, and ye are disposed to go; whatsoever is set before you, eat, asking no question for conscience sake" (1 Cor. x. 25—27). Here St. Paul leaves it open to a Christian to eat, if he likes, things that may have been offered to idols, and things strangled, and even flesh containing blood. It seems impossible that he should have written like this if he had understood the Council to mean that their letter was binding on believers with the force of a law.

158] Above all it must be remembered that the items mentioned in that letter of the Council are not derived from the Law of Moses as such. They are earlier. They therefore cannot supply an argument for the observance of the Law, to which in fact the Rabbi wishes to bring us. "These four precepts" writes Dr. Hort, perhaps the most learned of recent English theologians, "were meant as concrete indications of pure and true religion, not of Judaism in the exclusive sense. There was a real risk that Gentile converts admitted freely into full communion without having to submit to a painful and in many eyes disgraceful rite, as Jewish proselytes had, might misinterpret and misuse their liberty..... There was much to be said for laying this emphatic stress on certain well-chosen abstinences or restraints held to have a close connexion with purity of religion, and they were none the worse for being coincident with hallowed Jewish laws or traditions, though this was not the source of their authority. It was a clear gain that their agreement with the inherited

moral associations of Jews should make the whole arrangement more acceptable to the Jewish party in the Church, since they were not of a nature to suggest any kind of obligation on Gentile converts to obey any part of the Mosaic Law. They were no doubt biblical, but they were of pre-Mosaic origin." *

159] Thus the regulations of Acts xv. 20, 29 were advisory, not compulsory, and were given, no doubt, in view of the immediate circumstances of those for whom they were first written, not for Christians of every time and every place. Hence they were not contrary to the words of the Master, when He affirmed that it is not what enters into the mouth that in itself defiles, but the evil thoughts and plans and words that come out of it. We are right in our claim to freedom from the bondage of the Dietary Laws.

vii. The Law: its demands and its permanence.

160] The Law (and the Old Testament generally) does not limit its doctrine of rewards and punishments to the body and to this life. R. Isaac's arguments in § 18 are quite sound, considered as a whole. Would that all Jews and Christians were as free from Sadducaic tendencies as he!

a. its demands generally. § 16.

Deut. xxvii. 26, "*Cursed is he that confirmeth not the words of this law to do them.*"

ארור אשר לא יקים את דברי התורה הזאת לעשות אותם׃

Gal. iii. 10, "*For as many as are of the works of the law are under a curse: for it is written, Cursed is every one which continueth not in all things that are written in the book of the law, to do them.*"

* *Judaistic Christianity*, 1894, p. 71.

161] (1). In the verses that precede this passage from Deuteronomy various sins, some open, others secret, have been named, and after each the people have been told to say "Amen" to the curse pronounced. Here Moses sums up all these and any other enactments, whether positive or negative, contained in either Deuteronomy or the whole Law, and says that if a man does not give effect to each so as to fulfil it, he is cursed. It is self-understood that only such commandments are included as are presented to him to observe. R. Isaac, that is to say, is of course right in presupposing that those laws, for example, which can be performed only in the land of Palestine are not expected of Jews who live elsewhere, and that these are therefore not to be considered "cursed" because they do not perform them. It is also, of course, self-understood that repentance of any transgression of these laws may lead to the abolition of the curse, though, as we have already seen in par. 125, there is no reason to think that repentance possesses in itself any real remedy against the curse. Thus the verse means that the Law if disobeyed brings a curse on him who disobeys it.

R. Isaac, however, puts a gloss upon this statement. He urges that no man is perfect, and that every man sins sometimes, and that therefore the verse cannot be meant absolutely; that in reality it means that if a man does not purpose keeping a certain law, then, and only then, he is cursed (unless he repent), and the Rabbi strains the Hebrew to make it fit in with his gloss. But in vain. For the word translated "confirmeth" (קוּם in the Hiphil) nowhere means "to purpose keeping," but, when employed in a metaphorical sense at all suitable to this passage, "to carry out," "to give effect to," a word or command or promise; compare Gen. xxvi. 3, Lev. xxvi. 9, 1 Sam. xv. 11, 13.

St. Paul therefore, in the passage quoted above, rightly takes the passage in its simple and plain meaning (legitimately adding "all" from Deut. vi. 25, xxviii. 1), and he argues from it that every one who has failed lies under a curse, whether he be Jew or Gentile (see below).

162] (2). How are we to account for the grave difference

between the two interpretations of the passage, that of the Rabbi, and that of St. Paul? It is due to the way in which each regards the Law. It is not, as has been argued, that R. Isaac has a high, and St. Paul a low, conception of it. It is not, again, that St. Paul thinks that the Law was given in anger, and the Rabbi thinks that it was given in love. The difference lies deeper. The Rabbi regards the Law as a collection of separate items, St. Paul regards it as a whole. The Rabbi thinks that a man is saved by his performance of a number of individual laws, and, if this opinion is right, then indeed his gloss upon our passage in Deuteronomy is necessarily right also. But if the Law is to be regarded as St. Paul regards it, not as a collection of laws, whether ceremonial or moral, but as a whole, as a revelation of God to man, and a revelation of what God expects man to be (so that even though a man is only a Gentile he does, when he knows the Law, incur the responsibility of knowing it), then St. Paul's interpretation is not too strong. The Law by the vastness and depth of its vision of God, and by the awfulness of the claim that it makes on man, brings every man under failure to keep it, and therefore under the curse that attaches to that failure.

163] This explains that attitude of St. Paul to the Law which Jewish writers find so extraordinary. He claims (the claim is allowed by all) to have been trained in the best Rabbinical learning of his time, and yet he regards the Law in a way that is as far distant from the Rabbinical way of regarding it as pole is from pole. For the Rabbis, as Jewish writers are never tired of telling us (though the fact is patent to every one who has read any of the Talmudic or the Rabbinical writings), rejoiced not only in the Law as such, but also in each new law which they could discover to be contained in the Law, and in each opportunity of observing any law that came before them. For by keeping it there was an increase of merit. "Therefore it was," says R. Isaac in this section (p. 109), "that Moses our Teacher was desiring and longing to enter into the Holy Land, that by means of keeping the commands which could only

be kept there he should attain to a higher position in the world to come."

ולזה היה מרע"ה כוסף ותואב להכנם לארץ כדי שע"י קיום המצות התלויות בארץ יזכה למעלה יותר גדולה בעה"ב.

"'The more the merrier,'" writes Mr. Claude Montefiore, "is the Rabbinic attitude towards the number of legal enactments. Because God loved Israel, therefore He gave them so many commands. From a lower point of view these commands were the means by which the Jew could earn reward—the reward of the future life. From the higher point of view they were the ornaments of Israel, his crown of glory, his links of union and communion with the God who gave them." *

A still later writer, Dr. Moritz Güdemann, of Vienna, after quoting some remarkable ancient and modern examples of this joy even in the accidental observance of an enactment in the Law, continues as follows: "What to the superficial critic appears as fear of offending against the Law, as busying oneself with minutiæ, as a belittling of the religious spirit, or as a legalistic treatment of religion, for such is the representation in Christian writings—this, when looked at in a right light, is rather a deep plunge of love into the word of God, which brings up thence ever new pearls, by which to be sure, the subtlety of one's thought enhances the joy of the Mitzvah." †

164] St. Paul on the contrary says that the Law brought him death! "I was alive apart from the law once: but when the commandment came, sin revived, and I died" (Rom. vii. 9). While the Rabbis look at the Law as a bundle of laws by which to acquire merit, St. Paul looks at it as the one great

* *Jewish Quarterly Review*, Jan., 1901, pp. 189, sq.

† "Was dem oberflächlich Urteilenden als Furcht, gegen das Gesetz zu verstossen, als eine Beschäftigung mit Minutien, als eine Verkleinerung des religiösen Gedankens, oder als eine juristische Behandlung der Religion erscheint, wie man dies in christlichen Darstellungen ausgedrückt findet, das ist in richtiger Beleuchtung vielmehr die liebevolle Versenkung in das Gotteswort, die immer neue Perlen daraus hervorholt, wobei denn allerdings der Scharfsinn die Freude an der Mizwa noch erhöht" (*Jüdische Apologetik*, 1906, p. 193).

demand made upon him, as the one great revelation of holiness required from him by God, and through it he is convinced of sin. He speaks in the spirit of the Psalmists, when they say: "If thou, LORD, shouldest mark iniquities, O Lord, who shall stand?" (cxxx. 3); "And enter not into judgement with thy servant; for in thy sight shall no man living be justified" (cxliii. 2).

165] It may, however, be urged that God has no right to expect such holiness from us sinners. But may it not be the case that He wants to bring home to us the fact that we are sinners; and that He desires to reveal to us more of the extent of our moral weakness than we usually perceive; that He wishes to disclose to our shrinking eyes somewhat of the ravages made in our nature by sin, in order that by this we may be brought nearer to Himself? Most certainly the Law was given in love, as R. Isaac insists, but we contend also that it was given that we might pass through the process of self-condemnation and thus come to the enjoyment of God's love. Love was its motive, and Love its aim; but the aim could be attained only by man knowing his need of God.

Is not, in reality, St. Paul's view of the Law infinitely higher than that of R. Isaac, which represents, we fear only too truly, that of the majority of Jews to-day? The Rabbi lowers the Law by bringing it down to meet the possibilities of present human nature. St. Paul exalts the Law and makes it honourable, in order that through it man may be humbled, and may exalt God and look to Him and His grace alone. This, and nothing less, is what St. Paul means when he writes, "I through the law died unto the law, that I might live unto God" (Gal. ii. 19). The effect of the Law is to humble us in the dust, and to make us flee to the God whom the Law reveals, for there is none other than He.

b. Sabbath or Sunday.

§ 19.

166] R. Isaac speaks of the Sabbath as one of the details in which Christians do not keep the Law, and it is convenient to deal with this one question here before passing on to the wider subject of this chapter in the *Chizzuk Emunah*, the permanence of the Law generally.

(1). He says that Jesus kept the Sabbath. Certainly He did. But the Rabbi might have added that He did not keep it in the manner in which the more religious Jews of His day kept it. In fact He directly set His followers free from the painful observance of it, defending them when they plucked ears of corn as they passed through a corn-field on a Sabbath, and rubbed them in their hands and ate them (Mark ii. 23—28). On Sabbath too He healed the man with the withered hand (Mark iii. 1—5), and also a woman who had been bent double for eighteen years (Luke xiii. 10—17). He said on one or other of these occasions that it is lawful to do kind actions on the Sabbath, that man is superior to the Sabbath, and that the Son of Man is lord of it.

167] I know full well that modern writers claim that these words of Jesus were but echoes of older Rabbinic sayings. If so it is strange indeed that the Rabbis of His time evidently did not think so, and were enraged with Him both for what He said and for what He did. Besides, the Rabbis into whose mouth these utterances upon the Sabbath are put by the compilers of the Mishna and the Talmudic writings lived some time after Jesus (*e.g.* R. Simeon b. Menasya, c. 180 A.D., quoted in the Mechilta on Ex. xxxi. 13), and it is therefore more in accordance with historical probability that they borrowed from Him than He from sources of which we know nothing.

168] (2). The Rabbi also says that the Lord's Disciples

observed the Sabbath. No doubt they did, for they attended the synagogue services on a sabbath in the different towns which they visited (Acts xiii. 14 and often). But the point is that they also observed the first day of the week, the day we call the Lord's day or Sunday. Take for example Rev. i. 10, written probably about 90 A.D., but perhaps as early as about 65 A.D., where the author says: "I was in the Spirit on the Lord's day." *

Again, in Acts xx. 7, of an event that took place about 56 A.D., the author writes: "Upon the first day of the week, when we were gathered together to break bread, &c.," a hint that the first day of the week was specially observed for religious observances. And in 1 Corinthians xvi. 2, written a year or so earlier, say in 55 A.D., we find St. Paul giving the direction: "Upon the first day of the week let each one of you lay by him in store, as he may prosper, that no collections be made when I come." This suggests a certain solemnity, to say the least, about the first day in the week, making it suitable for so religious an act as setting aside money for the Lord's people.

169] (3). Thus for a time, as it seems, both Sabbath and Sunday were observed, especially by Jewish Christians. But it may be doubted whether Gentile Christians ever observed the Sabbath as a day of special devotion. It must be remembered that they as heathen had not been accustomed to have any fixed day in the week as a day of rest. It is therefore probable that on first becoming Christians they could not, even if they wished to do so, set aside either Sabbath or Sunday for this purpose. But there was nothing to prevent their regarding one day in the week as especially suitable for assembling for prayers and other religious observances, and the day which they did so observe appears to have been not Sabbath but Sunday. Thus we read in the Didaché (? 110 A.D.): "Being gathered together on the Lord's day of the

* It is just possible that by "the Lord's day" is here meant the great day of the Lord's appearing hereafter, with which some of the visions in the Revelation are certainly concerned. But the nearly contemporary use of the term (see further on in the text) makes the reference to Sunday almost certain.

Lord, break bread and observe the Holy Communion, confessing beforehand your sins, that your offering may be pure." *

So Ignatius writes at about the same time, "No longer keeping the Sabbath, but living according to the Lord's Day, in which too our life sprang up by Him and His death." †

So also Dionysius, Bishop of Corinth, writing about 175 A.D. says, "To-day, therefore, we spent the Lord's holy day." ‡

And the Talmud itself implies that very soon after this, say about 200 A.D., the first day of the week was recognized as the special day held sacred by Christians. §

170] It is thus plain that by the end of the second century, and without any express rule or law having been laid down either by the Apostles or by any secular power, Christians observed Sunday and had gradually ceased to observe Sabbath. The laws of Constantine (321 A.D.) ordering rest from work upon Sunday, and of the Emperor Leo 469 A.D., extending this rest to all forms of work, were only the natural result of the religious observance of the day, when persons came into power who were able to make such laws for a Christian State.

171] (4). How came it about that so much honour was paid to the first day of the week? It was evidently considered to be a more important day than the Sabbath. For the claim of the Sabbath was so strong that only a still stronger claim on the part of the Sunday could displace it. Why was this? There can be only one answer. Christians believed that something had happened upon it which was of overwhelming

* *κατὰ κυριακὴν δὲ κυρίου συναχθέντες κλάσατε ἄρτον καὶ εὐχαριστήσατε, προεξομολογησάμενοι τὰ παραπτώματα ὑμῶν, ὅπως καθαρὰ ἡ θυσία ὑμῶν ᾖ* (§ 14).

† Ad Magnes. ix. *μηκέτι σαββατίζοντες, ἀλλὰ κατὰ κυριακὴν ζῶντες, ἐν ᾗ καὶ ἡ ζωὴ ἡμῶν ἀνέτειλεν δι' αὐτοῦ καὶ τοῦ θανάτου αὐτοῦ.*

‡ *τὴν σήμερον οὖν κυριακὴν ἁγίαν ἡμέραν διηγάγομεν*, quoted by Eusebius, *Church History*, iv. 23.

§ See Deutsch's learned notes on Aboda Zara *6a.* and *7b.* in his edition of the *Chizzuk Emunah*, 1873, p. 386.

importance. Why should it be called the Lord's day, and consecrated especially to Him, unless something had occurred to make it ever memorable in connexion with Him? In other words, those early Christians observed it for the same reason for which we observe it now, that on it they believed that Jesus rose from the dead. Christians were convinced the Lord Jesus Christ rose upon that day; they were determined to observe the day at all costs, even if its observance did displace that of the Sabbath.

172] (5). Here, however, comes the question—How could they, nevertheless, think of neglecting the command of the Law to keep the Sabbath? This is the wider question of this chapter in the *Çhizzuk Emunah*, to which we now turn.

c. The Permanence of the Law.

§ 19 continued, § 49 & Part II. § 10.

173] R. Isaac and all other Jews are amazed that we Christians do not observe the Law of Moses. Why do we not observe it, or rather, why do we not observe the laws contained in it?

(1). Briefly, because Christianity is the very opposite, the very antithesis, of laws; because to Christians the Law is abolished as a collection of laws, and this in all its parts, ceremonial and moral alike, in so far as they are laws. This will seem strange to many Jews. They will suppose, for example, that the reason why we do not steal is because the eighth commandment says, "Thou shalt not steal." But it is not so. The reason why we do not steal is not because we are told not to do so, but because stealing is contrary to the character of God, and to the first principle of love to God and man. In the same way all laws as such in the Law, including those commanding the observance of the sabbath, are swept away for those who believe in Christ. Hence we Christians

do not acknowledge that the Law of Moses is binding upon us in any of its parts considered as laws.

174] (2). R. Isaac however has many objections to bring forward.

(i). Jesus said that He came to establish the Law (Matt. v. 17, 18). Of course He did, in its true character and aim. Jesus would have been no true Prophet of God if He had done otherwise. For it must not be supposed for a moment that His work was only negative. Not only did His words lay the axe at the root of the dietary laws (Mark vii. 14-19, see par. 154), and also free men from over-scrupulous observance of the Sabbath (see par. 166), but He brought out higher meanings in the Law than had ever been perceived before, both in His Sermon on the Mount (Matt. v.) and in His other teaching, as, for example, in His parable of the Good Samaritan (Luke x. 25—37). He thus "glorified the Law and made it honourable" beyond what had ever before been done. This He did, it will be observed, without adding to it, as the Talmud in the true text of *Sabbath* 116*b* affirms He said: "Not to take from the Law of Moses am I come, but to add to the Law of Moses am I come." * His object, in other words, was not to set the Law aside, much less to ignore it, but to establish it in its full and true meaning; as Bishop Martensen writes: "How can He say that not a tittle shall pass from the Law, since the development of the Church shows that the ceremonial law, that the whole Mosaic dispensation, has been annihilated by the influences proceeding from Christ? We answer: He has fulfilled the Law, whilst He has released it from the temporary forms in which its eternal validity was confined; He has unfolded its spiritual essence, its inward perfection. Not even a tittle of the ceremonial law has passed away, if we regard the Mosaic Law as a whole; for the ideas which form its

*אנא לא למיפחת מן אורייתא דמשה אתיתי אלא לאוספי על אורייתא דמשה אתיתי.

So in the Munich MS., though the common text of the later printed editions reads "nor" (ולא) instead of "but" (אלא).

basis, as the distinction between the unclean and the clean, are confirmed by Christ, and contained in the law of holiness which He teaches men" (*Christian Ethics: General*, § 125).

175] (ii). St. Paul, says the Rabbi, often urged his converts to keep certain of the laws of Moses. No doubt. But to keep them as laws because they were parts of the Law of Moses? Assuredly not. St. Paul realized to the full that Christian people are expected to be the holiest men and women upon earth, and therefore he could not but urge them to be holy in word and deed, and remind them that those who walked in the sins of the heathen, which were contrary to the known will of God as expressed in the Old Testament, had no share in the kingdom of heaven. A great teacher of morals like St. Paul could not fail to urge his converts to keep those great expressions of the will of God in which the laws of morality are conveniently summed up.

176] (iii). But, says the Rabbi again, the Law itself states that it is permanent, and is to be obeyed by all Jews and all who have joined themselves to the Jews, as Christians have. Here, too, I might satisfy myself with replying that Christ Himself taught the permanence of the Law, in the true sense of "permanence," as I have already done. But there is more to be said.

177] (*a*). Can it be that the Rabbi, a Karaite, was having a sly hit at Rabbinism when he speaks of the permanence of the Law? In any case it is certain that he must often have felt sore at the way in which Rabbinic Jews treated the Law. For they have never found the Law of Moses, in the sense in which R. Isaac used the term, sufficient for them. To R. Isaac the Oral Law was an abomination, tending, as it did, to supplement, and even explain away, the written Law which alone he accepted. He, as a Karaite, clung to the letter of the Law, and would never, for example, have admitted that interpretation of Qorban, by which money dedicated only in form to God became free from use for one's own parents, an interpretation scathingly rebuked by Jesus. Nor surely could he, as a Karaite, have allowed the Prosbul, by which the collection of debts over a Sabbatical Year was

permitted in spite of the plain utterance of the written law on the subject (Deut. xv. 1—3). The fact is that Rabbinic Jews have altered the Mosaic Law immensely. I am not blaming them; I am only pointing out that it is only by exceeding subtlety that many of the practices of Rabbinic, and therefore of most modern, Jews, can be brought within the four corners of the written Torah. Rabbinic Jews have no right to complain if some go further than they in following not the letter of the Law of Moses, but its spirit.

178] (*b*). The passages quoted by the Rabbi were doubtless necessary for the time when they were written. It would have been disastrous to true religion if the Jews had cast off the shell of ceremonies, and the legal habit, before something better had been presented to them. But the end and object of the revelation of God is to make men holier and better, more like Himself, and there are signs that even the writers of the Old Testament looked forward to a time when the externals of Judaism should be of quite secondary importance. Consider the words of Jeremiah (iii. 16, 17), "In those days, saith the LORD, they shall say no more, The ark of the covenant of the LORD; neither shall it come to mind: neither shall they remember it; neither shall they visit it; neither shall that be done (or made) any more. At that time they shall call Jerusalem the throne of the LORD; and all the nations shall be gathered unto it, to the name of the LORD, to Jerusalem."

בימים ההמה נאם יהוה לא יאמרו עוד ארון ברית יהוה ולא יעלה
על לב ולא יזכרו בו ולא יפקדו ולא יעשה עוד: בעת ההיא יקראו
לירושלם כסא יהוה ונקוו אליה כל הגוים לשם יהוה לירושלם.

Jeremiah seems to contemplate a time when religion will be a heart-religion, independent of ceremonies and laws. This Christianity is. When accepted in the heart (not otherwise) it becomes a new law, but a law of wholly different kind from that of precepts and separate rules. (See further parr. 222-231 sq).

179] (iv). For thus we come to a fourth objection adduced by the Rabbi. He quotes triumphantly a saying of a Socinian

that Jesus never gave a new Law. Assuredly He did not, in the sense in which the Rabbi uses the word "Law."

(*a*). The many laws of Moses press heavily. But heavier still is the moral claim of the Law of Moses as a whole. Heaviest of all is the moral claim of the life of Jesus, as a revelation of what man can be. Yes, sinners we are when tested by the laws of Moses; greater sinners when tested by the Law as a whole; greater sinners still when tested by the life of Jesus. Yet from all this pressure and weight did Jesus the Christ set us free, because by faith we are united to Him the Risen and Ascended Lord.

(*b*). Is this to destroy the Law? Is it not rather to bring it into full power and effect? St. Paul was right when he said (Rom. iii. 31), "Do we then make the law of none effect through faith? God forbid: nay, we establish the law." "The Gospel," says a writer of growing reputation, "is the power to fulfil the Law," * by the royal law of nearness to Christ and union with Him. This is the "law of Christ" mentioned by St. Paul in Gal. vi. 2; not one laid down by Him in precept upon precept, and line upon line, fit only for babes in spiritual things; but one learned in union with Him, the law of love to God and man, a law not reducible to rules in black and white, but understood by His servants, who have ventured their all—not on a Law but on a Person, and have found not even "Christianity," but Christ.

* Du Bose, *The Gospel according to St. Paul*, 1907, p. 25.

CHAPTER IV

A CONSIDERATION OF CERTAIN PASSAGES IN THE PROPHETS

CHAPTER IV.

A Consideration of certain Passages in the Prophets.

i. The Law from Zion.

§ 20.

Is. ii. 3. "*Out of Zion shall go forth the law, and the word of the* LORD *from Jerusalem.*"

Is. li. 4. "*A law shall go forth from me.*"

180] R. Isaac tells us that Christians affirm that while the Law of Moses was given from Mount Sinai these passages speak of a Law being given from Mount Zion, and therefore this is a different Law from that, and was, no doubt, the Law which was given there by the Lord Jesus Christ.

181] (1). The Rabbi answers this rather crude argument in two ways. First, he replies that he has shewn in § 19 that no second Law was to be expected. We have already investigated his statement, and shewn how much truth, mixed with no little error, there is in it. Secondly, he explains these two passages in Isaiah. He says that they do not speak of another Law, but of one and the same Law, and that they mean that the teaching, or instruction, about the Law of Moses shall go forth from Mount Zion. He defends this by pointing out that although the word *Torah* is used, this does not always mean a Law as such, but in some cases, as, for example, in the Book of Proverbs, teaching or instruction. Thus in i. 8 we read, "My son, hear the instruction of thy father, and forsake not the law (*torah*) of thy mother." And again in

iv. 1, 2 the writer says, "Hear, my sons, the instruction of a father, and attend to know understanding: for I give you good doctrine; forsake ye not my law (*torathi*)." Thus then the passages in Isaiah mean that teaching about the Law of Moses is to proceed forth from the centre of Judaism, Jerusalem, the hill of Zion.

Further, he says, they mean more than that. This teaching is to be brought to all peoples by means of Messiah (naturally the Rabbi is thinking of a Messiah yet to come!), for "He will teach us of His ways, and we will walk in His paths" (Isa. ii. 3). The Rabbi urges strongly that the words refer to Messiah, for there is added, "and one shall judge among the nations." He explains this by the well-known grammatical principle that when the person is not defined separately he is defined by the verb itself. Thus, for example, in Gen. xlviii. 1, "That one said" really means "That the sayer said," and in xlviii. 2, "and one told" is really "and the teller told." So here, "one shall judge" means in reality "the judge, namely, King Messiah, shall judge."

Thus the Rabbi concludes that Christians are quite wrong in deducing from these two passages in Isaiah that a new Law was to be given from Mount Zion.

182] (2). Let me first of all grant freely that the Rabbi has much the better of his opponents as regards the merely verbal controversy. It is indeed absurd to think that Isaiah is prophesying that another Law will go forth from Mount Zion. I have also shewn in par. 179 that Jesus never gave another Law. Nothing indeed was further from His thought. It is a conception of Christianity which could only arise in a time when the nature of the religion of the Lord Jesus was beginning to be forgotten, and overlaid with notions derived in part from Rabbinic Judaism, and in part from heathenism. Jesus never came to give a new Law. He who says that He did, weighing seriously the meaning of his words, shows his misapprehension of what Christianity is.

Yet the words of the Rabbi explain why it is that we Christians so readily adduce these passages from Isaiah in support of our holy religion. R. Isaac himself says that

Messiah, when He comes, shall, by His teaching, spread the Jewish Law among the nations of the world. This is just what we Christians affirm has been done, and is being done, by the Lord Jesus. We say that whereas Jews as such have done nothing, or next to nothing, to promulgate the Jewish Law among the Gentiles, Jesus and His followers have carried, and are carrying, it far and wide. To our minds, therefore, it is not unfitting to adduce these passages from Isaiah in support of our belief that Jesus of Nazareth is the true Messiah.

183] (3). It is no doubt to be expected that any Jewish reader who does me the honour to study these pages will remark that, after all, Jesus of Nazareth and His followers have not spread the Jewish Law, but Christianity. I fully grant, as I have explained on earlier pages, that Jesus did not spread the Jewish Law as a collection of precepts and rules. But can it be denied that He has spread it in its most important features? Of course we Christians go much further than this, and affirm that He has spread it in all its details, if these are regarded as having a fuller and better meaning than their merely external performance. We Christians accept fully, as I have already shewn, the saying of Jesus that He came not to destroy the Law, but to fulfil it, ensuring that not a tittle of it should perish. But I speak not now of details. Is it not the case that He has spread the Jewish Law in its chief and most essential features?

What should we all, Jews and Christians alike, say are the most important parts of the Law? Are they not these—the Unity of God, and the duty, yes, the absolute necessity, of Love to God and man? Is not the whole Law contained in these principles? Are they not the special and unique glory of the Law as found in the Old Testament, and as confirmed and taught in the New? Is not the whole of the teaching of Jesus and of the writers of the New Testament books dependent on these truths? Are they not the very substance of their message?

184] It is possible indeed that many Jews will reply that Christian teachers do not teach the Unity of God. I cannot believe this. All the Christian teachers whom I have ever

heard, all the Christian books which I have ever read, insist upon this fundamental truth. We Christians believe that we teach the Unity of God in a far more consistent and logical way than do Jews, much more than do Mohammedans. To us the Unity of God is the truth of all others that is dear to us, and we place no man, no woman, no angel, no power, in any sense on an equality with Him. It is true, of course, that in the Unity of God we believe that there are three permanent forms and modes of being, as already explained in parr. 105-125, but this, as it seems to us, is the only logical result of belief in One Living and Loving God; and we are of opinion that this belief is not only not contrary to the teaching of the Old Testament, but is the true and proper deduction from it. In any case it is the earnest endeavour of Christians to preach the truth that there is One God, and One God only.

185] Similarly we insist upon the need, the absolute necessity, of Love to God and to man. I read many Jewish books and papers, and I am amazed at the ignorance that is sometimes indicated with regard to Christian teaching upon this subject. Jews sometimes seem to imagine that Christianity teaches salvation by a kind of magic. Alas, some Christians do come very near to teaching this, just as there are some Jews who think that the mere performance of circumcision practically ensures the salvation of a Jew. But thoughtful Jews and thoughtful Christians, who endeavour to understand the true meaning of the religions which they profess, know well that merely external rites are powerless, unless there is something answering to them in the heart of him who performs them, or of him on whom they are performed. The thoughtful Christian insists upon the fact that there must be a heart-relation to God, a conscious attitude of reverence and love for Him. But this brings the believer into touch with God, the living God, so that it is impossible for a man to be a true believer without acquiring some of the character of God, and feeling something of the same thoughts with which He regards men. It is, in other words, impossible for a man to love God without at the same time loving men. And the

nearer we come to God the more do we love Him and those who are made in His image. For to us a man is, in a very real sense, the representation of God, and, as the saying has it, "Thou hast seen thy brother; thou hast seen thy Lord!" (Tertullian, *de orat.* 26; cf. Resch, *Agrapha*, 1889, p. 296).

Is not this the essence of the Jewish religion? Is it not also the essence of Christianity? But this is the teaching spread by Jesus the Messiah from Mount Zion. Is it not the fulfilment of the words of Isaiah the prophet?

ii. The Virgin. Isaiah vii. 14.

§§ 21, 45. Part II. § 2.

Is. vii. 14. "*Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel.*"

הנה העלמה הרה וילדת בן וקראת שמו עמנו אל׃

This famous passage has been, and is likely to be for some little time yet, the subject of much discussion between Jewish and Christian writers.

186] (1). It must be granted that the word translated "the Virgin" (העלמה) does not, if its etymology be considered, strictly mean "virgin," but rather, as it would appear, one sexually mature. But the etymology of a word is not decisive. The real question is: What is its usage? In this case it is impossible to show that עלמה is ever used in the Old Testament of any one not a virgin. This is the case even in Prov. xxx. 19. (דרך גבר בעלמה), and much more in Cant. vi. 8, where virgins (עלמות) are contrasted with queens and concubines. There is in fact no Hebrew word to which Jews would not have brought an objection if Christians had urged that it meant "virgin." For even if בתולה had been employed they would at once have remembered that in Gen. xxiv. 16

a further definition was required in order to ensure the meaning of "virgin," and they would certainly have quoted Joel i. 8, "Lament like a virgin girded with sackcloth for the husband of her youth" (אֵלִי כִבְתוּלָה חֲגֹרַת שָׂק עַל בַּעַל נְעוּרֶיהָ). We may rest easy therefore in accepting the interpretation that עַלְמָה in usage, though not in etymology, meant "virgin." It must be remembered that the "Seventy" Jewish pre-christian translators of the passage rendered it by *παρθένος*.

187] (2). Did Isaiah however use it here in this sense of "virgin"? Was he not thinking of his own wife (viii. 3), especially as in viii. 4 (as in vii. 16) the limit of time for the destruction of the enemies is bound up with the early age of the child? This is hardly possible, for surely it is excluded by viii. 8, where the child Immanuel of vii. 14 is addressed, and the land is said to belong to him: "Thy land, O Immanuel." As Kimchi says, this cannot apply to the son of Isaiah and his prophetess-wife.

188] (3). But was it possible for Isaiah to use עַלְמָה in this passage of a virgin? Why not? His language implies that he is thinking of a coming Redeemer. But "born of a virgin"! Who ever heard of such a thing? It is probable that Isaiah had. It was, as it seems, no new idea. The Jews were not so isolated from the rest of the world as not to come in contact with the beliefs of other nations. Scripture teems with instances in which the Jews were influenced, both for evil and for good, by the religious opinions of their neighbours, and this in all ages of Israel's history. But nations round them were, it appears, expecting the coming of a Redeemer who was to be born of a virgin. "If people had known," writes Pastor A. Jeremias of Leipzig, "the circle of ideas current in the ancient East, they would never have doubted that a son of a virgin was certainly in the mind of the author of Isaiah vii." *

The evidence that he gives is indeed taken more from Egyptian sources, and from the religion of the primitive

* "Wenn man den altorientalischen Vorstellungskreis gekannt hätte, würde man nie daran gezweifelt haben, dass im Sinne des Verfassers von Jes. vii. wirklich ein Jungfrauensohn gemeint sei" (*Babylonisches im Neuen Testament, 1905, p. 47*).

Greeks, than from the Babylonians, who would have influenced Israel more than they, but there are few persons living who are better acquainted with Eastern mythology than Pastor Jeremias, and he has probably more evidence for his statement than he has actually adduced. It seems probable therefore that Isaiah, in looking forward to the coming of a Redeemer, clothed his prophecy in language taken from current beliefs, and so made these his own.

189] (4). But how then was it a sign to Ahaz? For in some way surely it was intended that the king should himself see the result of this prophecy. I should suppose that Isaiah's words contained a higher and a lower meaning; one, which was all that Ahaz would understand, that a girl standing by, who was as yet unmarried, should, in the ordinary course of nature, bear a son within the year. It is even possible, as some have thought, that she became the wife of Ahaz. But in any case the son who was born could not be Hezekiah, as some have rather foolishly supposed, for he was already nine years old, when his father Ahaz came to the throne. Kimchi points this out plainly enough.

That may have been what we may call the lower sense of the prophecy. But to Isaiah himself, looking forward as he did to higher things, not shrinking even from adapting the language of the current belief that the coming Redeemer would be fed on the Divine food of butter and honey*—to him, I say, the words meant far more, and implied the coming of One who should not only redeem mankind, but also be born of a virgin.

One thing is clear. We cannot limit the meaning of the words of an inspired prophet like Isaiah to the understanding of a dense unspiritual person like Ahaz. It must not be forgotten also that Micah, the contemporary of Isaiah, takes up the thought in the fifth chapter of his prophecy, and expands it still more clearly, as we shall see when we come to consider his words.

* See Gressmann, *Der Ursprung der Israelitisch-jüdischen Eschatologie*, 1905, pp 211 sq., 291.

190] (5). Can we wonder that the writer of the first Gospel used our passage (Matt. i. 22)? If he accepted on quite other grounds the fact that Jesus was born of a virgin, was it not only natural that he should see in that fact the fulfilment of the ancient Hope which was incorporated in the Book of Isaiah? He did not, it will be observed, take it from Gentile sources. There it was, and there it is, contained in the books sacred to every Jew. He, who believed in Jesus as the Messiah, and who knew that Jesus was, in fact, born of a virgin, did, in quoting our verse, but claim the fulfilment of the Hope, which, whatever its final sources (and God is God of the world as well as of the Jewish nation), was for him enshrined in what we call the Old Testament. The Jewish leaders and teachers in the eighth century B.C. appeared to have expected such a Redeemer. St. Matthew in the first century A.D. acclaimed the fulfilment of their expectation. Granting that the fact about Jesus was as he believed, was he not right in doing so?

191] (6). In Part II. § 3. R. Isaac objects that Jesus is never called by the name "Immanuel" in the New Testament. But to make an objection of this kind is surely only to trifle with the subject, in a way unworthy of a thoughtful and candid mind. Jesus is, as a matter of fact, often called Immanuel in Christian parlance, and, whether He is called by this name or not, the word ("God with us") does correspond exactly to the nature and personality of Jesus according to the evidence of the New Testament, the only evidence which we possess.

iii. The Child in Isaiah ix. 6, 7 (*Heb.* 5, 6).

§ 21 continued.

192] (1). Aben Ezra says:

יש אומרים כי פלא יועץ אל גבור אבי עד הן שמות השם ושם הילד שר שלום וחנכון בעיני כי כל אלה שמות הילד.

"Some say that פלא יועץ אל גבור אבי עד are the names of God, and the name of the Child is שר שלום, but the right opinion to my mind is that all are the names of the Child."

This, which also is the opinion of all modern scholars, makes it unnecessary to discuss R. Isaac's strange construction: "And He who is the Wonder-Counsellor, El-Gibbor, Father of Eternity, called the Child the Prince of Peace." For this, though found in the Targum and some well-known Rabbinic commentaries, and not absolutely impossible in itself, probably would never have occurred to any one unless he were trying to escape the pressure of Christian arguments. We shall therefore assume that all the titles are descriptive of the Child.

193] (2). But who is the Child?

(i). The Rabbis say, with one voice, as it seems, that he is Hezekiah, and by some little straining of the titles they make them fit in with events in his life. But it is strange that the Child should be Hezekiah, for, as we have already seen, he was nine years old already when his father Ahaz came to the throne, and our verses plainly describe joy at the birth of one yet unborn when the prophet wrote. No, the Child cannot be Hezekiah.

(ii). Who is he? Is he perhaps Zerubbabel? Poor Zerubbabel! For he is one of those convenient people of whom we know almost nothing, and to whom therefore we can attribute anything we please. But if the prophet did mean Zerubbabel his words were singularly ill chosen, for Zerubbabel did not accomplish much more than lead the first caravan of returning exiles home to Jerusalem, and play a rather dilatory part in rebuilding the Temple. There are no such incidents in his life as will warrant us in referring to him the titles descriptive of this Child.

(iii). Who then is He? Surely the Messiah. So the Targum משיחא דשלמא יסגי עלנא ביומוהי. And so the alternative explanation of R. Isaac himself. It is the Messiah who is to be the Wonder-Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace.

194] (3). R. Isaac however argues that if the passage refers to Messiah it cannot refer to Jesus.

(i). פלא יועץ.* How could Jesus be termed Wonder-Counsellor, when His own disciple Judas brought His counsel to nothing and betrayed Him? Truly a deep argument! It had been more just if the Rabbi had recalled the fact that Jesus knew of Judas' treachery before it took place (Matt. xxvi. 24), and had stated that Jesus therefore included even His betrayal by Judas in His far-reaching plan. If Jesus' death was necessary, as He said it was, for the accomplishment of the purpose for which He lived, it is hard to see how the fact that He was brought to His death by another shows, as the Rabbi asserts, that His plan was frustrated. See further par. 289.

195] (ii). אל גבור. R. Isaac says that this phrase could not be used of one slain, as Jesus was. Why not, in whatever sense the words be understood? If they mean "Mighty Hero," has not Jesus shown Himself so? Are the actions of any one else so lauded as His? Is the self-sacrifice of any hero so admired as that of Jesus? Or what if they do mean "Mighty God"? Luzzatto was so impressed with the fact that they must mean this that he twisted all the titles into one long name of Messiah descriptive of God's dealings with Him: "The Mighty God, the Everlasting Father, the Prince of Peace, counsels wondrously." But this was because Luzzatto thought "Mighty God" was too high a title for Messiah. Probably here again it was the pressure of Christian interpretation that drove him to this unnatural explanation. In any case it does not appear that any scholar of note has followed him. Rather "Mighty God" is, and, if a right translation, was intended to be, a paradox when used of the Messiah whose birth has just been mentioned. Yet if it is true of Messiah surely it may well be true of Jesus, I mean the Jesus of the New Testament, who answers most truly of all persons to such an appellation, for His whole life and

* One of the most recent and suggestive investigations into the meaning of this and the following terms is to be found in Dr. W. O. E. Oesterley's *Evolution of the Messianic Idea*, 1908, pp. 212—226.

death and triumph over death correspond to the deepest moral and ethical conceptions of what a Messiah-God would be and would do.

196] (iii). אבי עד. How can "Everlasting Father" be a title of Jesus, when He was slain before He had attained half the allotted span of human life? I grant freely that the argument is true enough if the Jewish opinion of Jesus is right, that He was a mere man and died as such. But it is of no weight at all against the Jesus of the New Testament, who died and rose again. Of course every one knows that for some years a wholly different translation was much in vogue: "Father of booty." But עד is used very rarely in this meaning, but often in that of "eternity," and, moreover, very few recent scholars accept an interpretation which is so contrary to the spirit of the other attributes of the Child. There can be but little doubt that it describes the protective and fatherly care exercised by the Child over the people committed to Him, and states that this care will continue for ever. A more beautiful picture of the work and character of Messiah it would be hard to find, and it sums up with extraordinary fulness the work attributed to the Jesus of the New Testament.

197] (iv). שר שלום. The Prince of Peace! When Jesus Himself said that He came not to send peace, but a sword! The Rabbi loves to harp on this, just as his successors do still. We have however already dealt with this rather foolish argument in parr. 14-20. Here it is enough, first, to quote that other saying of Jesus found in John xiv. 27: "Peace I leave with you; my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be fearful;" secondly, to point out that even His enemies confess that if His precepts are followed they will bring peace; thirdly, that Jesus, according to Christian teaching, brought about peace between God and the sinner. Thus the title fully suits the Jesus of the New Testament, the only Jesus whom we know.

198] (v). R. Isaac objects to our laying stress on the phrase למרבה המשרה ולשלום אין קץ—"of the increase of His govern-

ment and of peace there shall be no end," though it is plain how extraordinarily well this suits the Christian doctrine of Messiah, for he says that it is a hyperbolical description of the reign of an earthly king. But it is evident how hard pressed the Rabbi feels himself to be. He can take language literally enough when he chooses, as may be seen from the very next clause. For he goes on to say that "the throne of David" is not metaphorical but literal, and he pictures Messiah as sitting one day on David's material throne governing a realm of this world. Perhaps the prophet did use these words in a more literal sense than that in which Christians generally understand them, for he was obliged to use terms and thoughts current in his time; but even so they suit the Lord Jesus, who, as the great descendant of David (see parr. 8-13), has succeeded, not merely in a metaphorical but in a real sense, to David's power, increased a thousand fold.

Yes, we Christians are right in seeing in the Child of Isa. ix. the Messiah, and in believing that Jesus of Nazareth, as He is described in the New Testament, corresponds to the picture of Messiah drawn in the Child and in the titles that are given to Him.

iv. THE SERVANT. Isa. lii. 13—liii.*

§ 22.

199] Every truly Christian reader feels humbled as he reads this portion of Scripture, because he sees in it a description of his Saviour, and the cost of his redemption; almost every Jew is likely to feel lifted up, because he sees in it a description of the value of Israel to the nations of the world, and of his own sufferings as a means of peace and

* The student of Jewish interpretation of this passage will find almost complete materials in Pusey, Neubauer and Driver's *The fifty-third chapter of Isaiah according to the Jewish Interpreters*. Texts and Translations, 1876, 1877.

prosperity to Gentiles. There is thus a fundamental difference in the two interpretations of this chapter, answering to the fundamental difference that there is between Judaism and Christianity, the one a religion which magnifies human efforts, the other one which makes humiliation of soul necessary to true exaltation.

The Rabbi's arguments are of two kinds: first, those which are intended to show that the wording of the chapter is inapplicable to Jesus, and, secondly, those which are intended to show that they directly refer to the nation of Israel. We propose to consider first the former class of arguments, and secondly the latter, afterwards examining briefly the doctrine of a suffering Messiah.

200] (1). R. Isaac and others urge that the language of this chapter does not correspond with what we know of Jesus.

(i). God speaks throughout it of "My servant." But how can Jesus (if he is God Himself, as Christians assert) be called a servant? We reply, Why not? What Christians affirm on the strength of the New Testament is that Jesus, though very God, took also the nature of man, and as man could of course be servant.

(ii). No, replies R. Isaac, that will not do at all, because I have already shown in § 10 that according to Jesus' own words He was not God. If so, the Rabbi ought not to raise any objection to the application of the term "servant" to Him. But we do not for a moment grant the truth of his argument. For we, on the other hand, have shown in parr. 113, 114, convincingly to our own mind, that the terms employed by Jesus (to which the Rabbi refers) are quite consistent with knowledge on His part that He was God, and also with other terms used by Him which expressly claim this. The Jesus described in the New Testament, the Jesus for whom men have laid down their lives, the Jesus in whose name Christians have lived, is man in the fullest sense, as well as also God in the fullest sense.*

* A recent writer curiously misunderstands Christianity when he speaks of Christians believing in a "semi-human saviour," and can allow himself to write of the Christian doctrine of the Atonement "that one god should have died an

201] (iii). "He shall be exalted and lifted up, and shall be very high" (ירום ונשא וגבה מאד). This, it is urged, cannot be true of Jesus, for He was condemned to death, and died like one of the lowest of the people. Once again, the description may not suit the Rabbi's idea of what Jesus was, but confessedly it does suit the representation of Him found in the New Testament, the only one with which our discussion is concerned. For, according to this, Jesus is now indeed exalted, and is seated at the right hand of God.

202] (iv). "He shall see his seed" (יראה זרע). This phrase is more difficult. The Rabbi urges that זרע always means children of the flesh, not spiritual children, such as disciples and followers, and that as Jesus had no children the phrase contradicts the New Testament description of Him. Yet in Gen iii. 15, God says to the serpent: "thy seed" (זרעך), and we have already seen in par. 133 that the verse can hardly refer to a literal serpent and its brood. It is much more likely that God's words refer to the old serpent, the Devil, and his followers, *i.e.*, that זרע is used not of natural but of spiritual offspring. Besides, may not we Christians argue fairly that the word זרע is really on a par with other words of similar import, such as בנים, בכור, ילד, which are undoubtedly used in a spiritual sense in the Bible,* and that therefore even if we cannot point to any parallel usage of this very word we may still take it so here? Further, we must not forget that post-Biblical Jewish teachers did not find that difficulty in using זרע in the spiritual sense which R. Isaac finds. R. Aqiba, for example, interprets the phrase in Eccles. xi. 6, "In the

ignominious death to appease the implacable fury of another god." We can only reply that it would be well to learn what Christianity does teach before speaking so inaccurately about it. We have never heard of any Christians who believe in a saviour who is half man and half God, nor, in modern times, of any who regard Jesus as one God appeasing the wrath of the Father, another God. To say this is a mere parody of Christianity and of the teaching of the New Testament. The Christian conception of Jesus is of One who is fully and wholly man, and yet fully and wholly God, and of His atonement as involving no manner of contradiction between what we (in our poverty of diction to express eternal truths) call the two Persons in the one Godhead.

* *e.g.* Hos. ii. 1; Jer. xxxi. 20; Ex. iv. 22.

morning sow thy seed, and in the evening withhold not thine hand," by "If thou hadst disciples in thy youth get disciples also in thy old age" (*Bereshith R.* § 61, on Gen. xxv. 1). And R. Judan b. Shalom explains the promise to Abraham, "In Isaac shall thy seed be called," by "Whosoever believes in two worlds shall be called thy seed, but whosoever does not believe in two worlds shall not be called thy seed" (*Bereshith R.* § 53 on Gen. xxi. 12). If then we find the word זרע used by post-Biblical writers in the sense of spiritual seed, and if we find that this rests on at least some firm support in the Bible, we cannot affirm that in itself the word is contradictory to what we know of Jesus, who has indeed had multitudes of sons and daughters in the faith.

203] (v). Connected with this is the difficulty felt by the Rabbi in the next clause: "He shall prolong his days" (יאריך ימים). It is urged, first, that this term cannot refer to Jesus as God because it would be no mark of triumph to God that He should prolong days, seeing that He necessarily lives for ever; and secondly, that if we apply it to Jesus as man, then also it does not hold good, for Jesus died at the early age of thirty-three. How then on either consideration does Jesus satisfy this promise? To the second part of the objection it may fairly be answered that what is here said of the Servant is expressly placed by the prophet after, and not before, His death. He is said in the eighth and ninth verses to have been put to death, and this tenth verse says that if He offers atonement with His own life He shall prolong His days and see seed. The Servant is described as living after death and prolonging His days. Is there any contradiction here to the New Testament picture of Jesus?

If we turn to the first part of the objection; that if the term "He shall prolong his days" is applied to Jesus as God it becomes meaningless, we see that this also rests upon a misunderstanding of Christian teaching. Jesus, according to us Christians, is not merely God as such, but God who has become incarnate and has thus placed Himself in some sense under the limitations of time and space. As such, as God incarnate, He can receive the reward of His self-sacrifice by

obtaining in a special sense length of days, not being overcome by the mortal combat to which He subjected Himself, but triumphing over it, and prolonging His days as God incarnate for ever and ever. R. Isaac does not understand the meaning of the Christian doctrine of the Incarnation.

204] (vi). "Therefore will I divide him a portion with the great, and He shall divide the spoil with the strong."

לכן אחלק לו ברבים ואת עצומים יחלק שלל.

How does this suit Jesus? Who are "the great" and "the strong"? Let the Rabbi himself supply the answer. For later in this section he says that "the great" are the prophets. If so, Jesus may assuredly take His place among them, for no prophet has had so many followers as He. "The strong" too, he says, are the nations. But according to the New Testament, the only authority on Jesus whom we can recognize, it is precisely the nations who in the time to come will carry their wealth into His kingdom (Rev. xxi. 26), sharing, as it were, their spoil with Him.

205] (vii). Lastly, there are the words, "He.....made intercessions for the transgressors" (ולפשעים יפגיע).

The Rabbi asks: to whom, when He was Himself God? Once more I repeat that, at any rate, this forms no contradiction to the New Testament, the point which we are now considering. Jesus is pictured there again and again as praying to His Father in heaven, and interceding for men. For as the Incarnate One He can pray to His Father in heaven for everything He needs. Nay, more than that, the truly Christian idea of Jesus is that of one who never exercises His divine power for Himself, but rather lives day by day, both physically and spiritually, as one who is dependent on His Father. This may seem strange to a Jew, and no doubt it does, but it is clear that he may not turn round and argue that because the Servant in Isa lii., liii. prays to God he is therefore acting unlike Jesus. The Jew would do well to face the question of the extraordinarily close correspondence between the language of the prophet and the description of Jesus given in the New Testament.

206] (2). R. Isaac and others urge that this chapter refers directly to the Nation of Israel. This indeed was the reply given so far back as the time of Origen in the third century by a Jew with whom he conversed, * and it is certainly made to-day by ninety-nine Jews out of every hundred. This is not surprising. Not only is it a very easy solution of the difficulties surrounding the existence of the Jewish nation, but it falls in with the self-complacency, which, latent in every man, is developed in none more strongly than in a Jew. He never fails to reckon himself the object of the Lord's favour, and to expect that God will work great things through his means.

There are too some arguments for it derived from the passage itself which are attractive at first sight.

207] (i). Appeal is made to the very forms of some of the words. In the eighth verse we read: "For the transgression of my people was he stricken" (מפשע עמי נגע למו). It is said that למו is really a plural form, and should therefore be translated "were *they* stricken"; or that, at the very least, the servant is not to be regarded as a single individual, but rather as containing within himself several units; that, in fact, although the servant is spoken of in the singular throughout the chapter, yet here the true thought of the Prophet is seen, for he cannot help using a term that implies plurality.

So it is said, but the fact that in Phoenician, which is almost identical with Hebrew, the suffix for the third person singular ends in ם makes the argument doubtful. Besides, we find in the Bible, and even in the very part of it containing our chapter (the second half of the Book of Isaiah) a passage (Isa. xliv. 15) where the word occurs in the singular: "he maketh it a graven image, and falleth down thereto" (ויסגד למו).

208] (ii). But it is further urged that even though there be nothing decisive in the chapter itself, when considered by itself, the phrase "the Servant of the LORD" has already been used several times in this Book to designate the nation,

* *c. Celsum*, i. 55. I cannot recall another example for several centuries.

and that therefore it must be used here in the same sense.

I grant that in many places the phrase "My Servant" refers to the nation, *e.g.*, xli. 8, 9. But in some places this is not the case. Consider xlii. 1—6, where the Servant is said to be "for a covenant of the people," as well as "for a light of the Gentiles," and xlix. 5—8, where the Servant is plainly distinguished from the nation of Israel whom He is to raise up and restore, and to whom He is to be made "a covenant of the people." The nation cannot be said to be its own covenant.

209] (iii). How are the Sufferings explained by Jews who understand the chapter to refer to the Nation, or even to a part of the Nation, the true Israel?

That all Jewish writers emphasize the importance of these sufferings goes without saying. Yet only comparatively few writers allow themselves to accept the full meaning of the Prophet's language. Most whittle away the force of his words, and refuse to give the full weight to the sufferings that these describe. Let me speak first of the few and then turn to the many.

(*a*). Aben Ezra says that the sufferings mean that "the sins which the Gentiles ought to have borne Israel has borne" * And Rashi says, "Israel has been chastised in order that all the nations should be atoned for by Israel's chastisements." † It will be observed that in these quotations there is at least this fact recognized, that the sufferings endured by the Servant of the LORD are described by the Prophet as vicarious. But Scripture nowhere else mentions such a doctrine with regard to the sufferings of Israel. Its language is rather that of Amos, when he writes: "You only have I known of all the families of the earth: therefore I will visit upon you all your iniquities" (Am. iii. 2).

210] (*b*). Most Jewish teachers however do not consider the sufferings as strictly vicarious, but regard them in much

*on *v.* 12, בעבור צערם היה שלום לכל הגוים וההטא שהיו ראויים הם לשאתו היה ישראל נושאו.

†on *v.* 4, מיוסר היה ביסורין להיות כל האומות מתכפרות בייסוריהן של ישראל.

the same manner as Christians regard the sufferings of St. Paul, necessary means whereby he was able to accomplish his task of preaching the knowledge of God to others. "To enable Israel," says Deutsch, "to accomplish its mission, the Infinite Wisdom found it good to scatter it in the whole world, and to let it suffer there. It is just in suffering that Israel takes courage, and holds fast to God and His teaching. The nations, in whose midst it suffers, are through it becoming acquainted with the true knowledge of God and the teaching of Revelation, and turn to these ever more and more. Consequently, strictly speaking, Israel suffers only through and for the sins of the Gentiles, namely, to make them free from sin in order to be able to bring them true salvation and healing from delusion and error.....*vv.* 4, 5 mean that Israel must suffer because we Gentiles are sinners, in order to fulfil his mission with reference to us." *

As we read such remarks do we not feel that, however truly they may express some of the terms of this chapter, if these stood alone, yet they come very far short of the intention expressed by its language as a whole? It is all very well to say the Prophet means only to speak of suffering endured in the process of bringing God's message to a world, or even to the ungodly of one's own nation, but the terms are far too strong for us to water them down like this. Consider, for example, "Surely *our* sickness He hath *borne*, and as for *our* sins He *carried* them." For few would venture to imitate a respected Jewish writer, who translates: "Surely he hath borne griefs caused by us, and carried sorrows caused by us;" †

* Um Israel daher die Ausführung seiner Mission zu ermöglichen, fand es die Allweisheit für gut, dasselbe in alle Welt zu zerstreuen, und dort leiden zu lassen. Gerade im Leiden ermannt Israel sich, und hält fest zu Gott und seiner Lehre. Die Völker, unter denen es leidet, werden durch dasselbe mit der wahren Gotteserkenntniss und Offenbarungslehre bekannt, und wenden sich denselben immer mehr und mehr zu. Demnach genau genommen leidet Israel *durch* und *für* die Sünde der Völker, nämlich um sie sündenfrei machen, um ihnen wahres Heil und Heilung von Wahn und Irrglauben bringen zu können.....*vv.* 4, 5. d.h. *er* muss leiden, weil wir Sünder sind, um seine Mission in Rücksicht auf uns erfüllen zu können (*Chizzuk Emunah*, 1873, *Anmerkungen* p. 397).

† Dr. Michael Friedländer, *The Jewish Religion*, 1891, p. 224.

a rendering which appears to be completely opposed to the plain meaning of the words, and to be merely the result of controversial exigencies.

211] (iv). Lastly, have we any right to attribute to the Jewish nation such meekness in the face of persecution as is here described? Dr. Kohut could bring himself to write of the Jews: "We have suffered much and murmured less; the annals of history teem with the atrocious crimes of cruel Torquemadas, but fail to reproach us with even a breath of remonstrance... We whispered sweetly of our wrongs, not imprecations of revenge, but hope-fraught hymns of glad release."* But meekness is not, and never has been, a characteristic of Jews, and they have not hesitated to call down the vengeance of God upon their enemies in their private or their public devotions. So for example in the Service for the Festival of the Dedication: "When Thou shalt have prepared a slaughter of the blaspheming foe, I will complete with song and psalm the dedication of thy altar," † and, at the end of the same piece, though omitted by Dr. Singer: "Lay bare Thy holy arm, and bring the time of salvation near. Take vengeance for the blood of Thy servants from the wicked nation." ‡

212] Nor do we ever see in the history of the Jewish nation that its energy in propagating the faith has brought upon it suffering. Can a single example, we ask the question in all sincerity, be shown of persecution being brought upon the Jews because of their earnestness in endeavouring to spread the knowledge of the true God? Jews, of course, have often borne martyrdom because they would not sacrifice their own faith at the bidding of so-called Christians. But it is almost impossible to find any occasions in their history since the rise of Christianity when they made even any serious endeavour to spread the knowledge of God among others. Their temper

* Dr. A. Kohut, *Discussions on Isaiah lii. 13—liii. 12.* 1893. pp. 3 sq.

† לעת תכין מטבח מצר המנבח אז אגמור בשיר מזמור חנכת המזבח.
(*Authorised Daily Prayer Book*, 1892, p. 275).

‡ חשוף זרוע קדשך וקרב קץ הישועה, נקום נקמת דם עבדיך מאומה הרשעה.
(Seder *Derek ha Chajjim*, Vienna, 1877, ii., p. 96*b*).

and purposes have been utterly different from those of the Servant of the Lord described for us here. If the Prophet intended his picture to be that of the Nation of Israel, either as a whole, or in any large part, he has certainly drawn it very badly.

I doubt not then that the Prophet in this chapter describes a personal Messiah as making atonement for others through His sufferings.

213] (3). A suffering Messiah! This seems to many Jews, I am well aware, a contradiction in terms. The ordinary Jewish conception of Messiah is that He is a king, triumphant in worldly power, and leading the Jewish nation on to victory over its enemies. What connexion has He with suffering?

214] (i). Yet Jews do connect suffering with Messiah.

(a). We all know that Messiah ben Joseph will (to quote Prof. Buttenweiser in the *Jewish Encyclopedia*, viii. pp. 511 sq.) "gather the children of Israel around him, march to Jerusalem, and there, after overcoming the hostile powers, re-establish the Temple-worship and set up his own dominion. Thereupon Armilus, according to one group of sources, or Gog and Magog, according to the other, will appear with their hosts before Jerusalem, wage war against Messiah b. Joseph, and slay him. His corpse, according to one group, will lie unburied in the streets of Jerusalem; according to the other, it will be hidden by the angels with the bodies of the Patriarchs, until Messiah b. David comes and resurrects him." Into the origin of this strange notion of a Messiah b. Joseph this is not the place to enter. It may have been connected with the fate of Barcochba in the second century. But observe that Messiah b. Joseph dies.

215] (b). It is not so with Messiah b. David. He does not die, but He does suffer. Even Messiah b. David does not attain His heritage without suffering. Let me quote the *Pesiqta Rabbathi* (Lector Friedmann's edition, Vienna, 1880, p. 159*b*): "'Righteous and having salvation' (Zech. ix. 9). This is Messiah, who justifies His punishment for Israel, when they laugh at Him as He sits in prison. Therefore He is called Righteous. But why 'having salvation'? Because He justifies

His punishment for them, and says to them: Are ye not all My sons? But ye shall be saved by the mercy of the Holy One, blessed be He. 'Meek and riding upon an ass.' This is Messiah. Why 'meek'? Because He endured affliction all those years in prison, and the transgressors in Israel laughed at Him ..... Through the merit of Messiah, the Holy One, blessed be He, is a shield over them, and leadeth them by a right way and redeemeth them, for it is said: 'with weeping shall they come,' &c. (Jer. xxxi. 9)." *

It is therefore plain that the connexion of Messiah with suffering is not so contradictory to Jewish teaching as is often supposed.

216] (ii). The reason, as may be inferred from the passage from the *Pesiqta Rabbathi*, is that Jews see a close connexion between suffering and merit. A man, they think, can win merit sufficient for his own salvation, and more than sufficient. He can have enough left over to be a benefit to others. Jews therefore are prepared to accept the statement that Messiah by His suffering can acquire enough merit for others. Hence R. Elijah de Vidas (1575 A.D.) is able even to say that Isa. liii. 5 means: "Since the Messiah bears our iniquities which produce the effect of His being bruised, it follows that whoso will not admit that the Messiah thus suffers for our iniquities, must endure and suffer for them himself." †

* צדיק ונושע הוא [זה] משיח [שמצדיק] דינו על ישראל כששחקו עליו כשיושב בבית האסורים. והוא נקרא צדיק. למה נקרא נושע. אלא שמצדיק עליהם את הדין [ואומר] להם כולכם בני הלא אתם. אלא כי תושעו כולכם ברחמיו של הקדוש ברוך הוא. עני ורוכב על חמור זה משיח. ולמה נקרא שמו עני. שנתענה כל אותם השנים בבית האסורים ושחקו עליו פושעי ישראל . . . בזכות של משיח הקדוש ברוך הוא [מגן עליהם ומוליכם] דרך ישרה וגואל [אותם] שנאמר בכבי יבואו וגו'.

See also other passages in Dalman, *Der leidende und der sterbende Messias*, 1888, pp. 35—39.

† כמו שהמשיח סובל העונות שלנו עושים לו שיהא מדוכה אם כן מי שירצה שהמשיח לא יהיה מדוכה מעונותינו יסבול וידכה הוא בעצמו.

Pusey, Neubauer and Driver, Isa. liii., *Translations*, p. 386. *Texts*, p. 331. On the mistake of referring this part of Elijah de Vidas' words to the *Tanna d'Bê Elijahu* see Dalman *loc. cit.* p. 70.

217] (iii). The doctrine therefore of a Messiah who by His suffering procures the salvation of men is not in itself opposed to Jewish thought. And yet I venture to think that the Jewish form of it is absolutely opposed to true morality and true religion. For the Christian doctrine of a suffering Messiah is the very antithesis to it. The Jewish doctrine is that a man acquires merit by suffering, and that this merit is enough for the whole world, yet nothing can be more opposed to the teaching of the New Testament than this. It is abhorrent to the teaching of the New Testament to think that any man, whoever he is, can ever do more than it is his duty to do, and so can lay up a store of merit available for other people. If some Christians think this possible, it is because they do not weigh the words of their Holy Book, which says, "Even so ye also, when ye shall have done all the things that are commanded you, say, We are unprofitable servants; we have done that which it was our duty to do" (Luke xvii. 10).

218] (iv). What then is the Christian Doctrine of a suffering Messiah? Let us put aside all preconceived notions of difficulties, all prejudices either for or against Christianity. Let us ask ourselves whether self-sacrifice is not greater and nobler in proportion to the worth and the position of him who makes it. Let us go on to ask whether the highest conceivable notion of self-sacrifice is not that of the self-sacrifice of God, supposing that such a thing be possible for Him. But that it is possible would appear to be implied in the very fact that His nature is love itself. It would be strange and monstrous indeed if He had given to His creatures the possibility of doing the very noblest thing of which we can conceive, the possibility of self-sacrifice, and were Himself incapable of it. Love must from its very nature, one would suppose, be capable of sacrificing itself for the object upon which it bestows its affection. So we may with certainty affirm that the Eternal, blessed be He, can sacrifice Himself. Of the form and the way in which He would do so, if He were to do so, we, with our ignorance of the Divine nature, could not expect to be able to form any *a priori* opinion. It would be for Him, in His unfathomable wisdom and His ineffable love, to determine that.

But I would ask you to consider this: supposing that He, His very Presence, were to take human nature, and live as man, is it not probable, in the first place, that His life would be such a life as the life of Jesus of Nazareth described for us in the New Testament? Can you form a nobler conception of the life of God upon earth than the life of Jesus? And is it not probable, in the second place, that the Ideal Servant (for we cannot suppose that, if the very Presence of God took human nature, He would take any position of less moral worth than that of an ideal servant, the very culminating point of ethical superiority) would experience something like the treatment which the prophet says the Ideal Servant received? God in human nature would be treated (alas, there is no doubt about it) in much the same way as the Servant was treated in the prophecy of Isa. lii. 13—liii.

We Christians affirm that this was the case. We say that the very Presence of God did take human nature in Jesus of Nazareth, and that He was treated as Isa. liii. describes. The Section in the Book of Isaiah does not suit, as we have seen, the Nation of Israel, and does suit Jesus of Nazareth. If Jesus was indeed God we should expect that He would receive no other treatment than that which He did receive. A suffering Messiah who by His sufferings obtains salvation for men is a strictly moral and ethical conception only if He be Divine, and a Divine Messiah must suffer.

v. Uncleanness of Heart.

§ 23.

Isa. lxiv. 6 (5). "*For we are all become as one that is unclean, and all our righteousnesses are as a polluted garment: and we all do fade as a leaf; and our iniquities, like the wind, take us away.*"

219] A Christian said to R. Isaac of Troki: No one is sinless; even your righteous men (much more your sinners)

cannot satisfy God's requirements, as this passage shews; how therefore can you draw near to God, and obtain salvation and release from exile, seeing that you are rejected like an unclean thing?

The Rabbi replied: Yes, your premisses are true, but your conclusion false; our salvation does not depend upon ourselves, but on God's promise. He will save us from this captivity, and forgive us, for His name's sake, not our own deserts. Thus our salvation does not depend, as you suppose, upon our own righteousness.

(1). Pausing here for a moment, we grant freely that the Rabbi has the best of the argument, and confess that the Christian who discussed the matter with him, had, like many another nominal Christian, fallen into legalistic ways of looking at salvation. In fact, here the Jew is the better Christian of the two, for he gives more glory to God, having more faith in His promises.

220] (2). But when the Rabbi leaves his general remarks and proceeds to a detailed examination of the passage his exegesis becomes faulty. He says that the verse refers to so-called good deeds done by a man for his own glory. Yet there does not appear to be any hint of this in the passage. His interpretation of the connexion of thought may indeed be right. He finds that it is: Because we are unclean in heart therefore our deeds are imperfect. But according to him the whole passage deals with the ungodly only. To us, at any rate, the confession seems to be of wider reference, and to include all, whether godly or ungodly. If so, although the deduction drawn from it by the person with whom the Rabbi was disputing is false, yet the passage does confirm the interpretation usually current among Christians, that the righteous acts even of the godly are spiritually defective. Jews sometimes believe this in word and in heart, but most Jews, as, alas, most Christians, too often forget it.

vi. Religion to Permeate all Life.

§ 24.

Jer. iii. 16. "*And it shall come to pass, when ye be multiplied and increased in the land, in those days, saith the* Lord, *they shall say no more, The ark of the covenant of the* Lord*; neither shall it come to mind: neither shall they remember it; neither shall they visit it; neither shall* that *be done any more.*"

221] The Christian argues that Jeremiah here informs us that the Law of Moses, which was laid up by the side of the ark, was to be abolished, and not to be mentioned or remembered any more.

The Rabbi replies that this interpretation is untrue for two reasons; first, even Christians acknowledge that they ought to keep the Ten Commandments, which were placed within the ark; and secondly, the true meaning of this and the following verse is that the whole of Jerusalem will be so holy that Gentiles will not come into it, much less think of visiting the Temple and the ark.

222] (1). It will be convenient to take the latter argument first. Here again the Rabbi's exegesis is remarkable and indefensible. For *v.* 16*b* is evidently spoken by Jews, not by Gentiles, who do not appear until *v.* 17.* He therefore puts an intolerable strain on the words when he represents them as the utterance of Gentiles, instead of being, as they are plainly, the utterance of Jews. Yet our readers will doubtless notice that whether his exegesis is right or wrong it is irrelevant to the question at issue. For Jeremiah plainly intends his language to mean that not only the Holy of Holies, or the Temple, or the Temple precincts, are holy, but all Jerusalem. Zechariah declares that the very bells of the horses shall have

* The only support that the Rabbi can find for his interpretation lies in the change from the second person to the third. But this is much too common an occurrence in Hebrew to permit any weight to be laid upon it.

inscribed upon them the words found on the High Priest's mitre, "Holy unto the LORD"; and the very "pots in the LORD'S house shall be like the bowls before the altar. Yea, every pot in Jerusalem and in Judah shall be holy unto the LORD of hosts" (xiv. 20, 21). So Jeremiah means that true religion will, one day, permeate the whole of life, and that not the Jews only, but the Gentiles also, will acknowledge this and live accordingly. His statement, that is to say, while deeply interesting and important, hardly touches the question of the permanence, or otherwise, of the Law, although it does not suggest that its observance is not of the primary importance which Jews affirm (see par. 178).

223] (2). As for the Rabbi's first point, about the Ten Commandments, we have already shewn in par. 173 that Christians observe them, not because they are part of the Law of Moses, but because they are of permanent validity, whether they are contained in that Law or not. On the general question of the permanence of the Law of Moses it must suffice to refer the reader to what has been said in parr. 166-179.

vii. A SOJOURNER IN THE LAND.

§ 25.

Jer. xiv. 8. "*O thou hope of Israel, the saviour thereof in the time of trouble, why shouldest thou be as a sojourner in the land, and as a wayfaring man that turneth aside to tarry for a night?*"

224] The Rabbi tells us that a Christian scholar with whom he was conversing interpreted these words of the Divine Redeemer who was to appear as a stranger in the land, a prophecy which was fulfilled in Jesus!

I have no word of defence for this interpretation. R. Isaac argues perfectly rightly from this and the next verse that Jeremiah, foreseeing famine, addresses these words to the

LORD, urging that He is no stranger, but the owner of the land, and therefore will surely help. He says also, quite rightly, that the figures used imply that while a mere stranger cannot deliver another, the LORD is no stranger, but One in the midst of us; also that although even a native cannot deliver another if he himself is troubled or oppressed, the LORD is not thus; also that although even a strong man cannot deliver another if the oppressor is too strong, the LORD can never be in such a case. This chapter of the *Chizzuk Emunah* is an excellent example of the Rabbi's power of good and practical exegesis.

225] But how did the Christian think of such an interpretation as he puts forward? Perhaps the answer is to be found in the fact that he was a scholar, thus shewing the reality of these conversations adduced by the Rabbi. Certainly he was not a Hebrew, nor, in all probability, a Greek scholar, but if he was accustomed to read Latin commentators he might easily have met with his explanation. For it seems to be due ultimately to the translation in the Vulgate, *Exspectatio*, instead of *Spes, Israel*, with Jerome's comment: "We have sinned against Thee, and have done evil before Thee; we wait for Thy coming, Who savest Israel, not by its merit, but by Thy mercy.....Our Christian writers think that this is said of the future dispensation of Christ, that He is to be a stranger in the land, and for a little time to use its guest-house, and as a traveller and a strong man, leaving Israel, to go to the multitude of the Gentiles.....And Thy name has been invoked upon us, that we should be called Christians, therefore forsake us not, nor forget us, to whom the voices of all the prophets have sung songs of Thy future coming." *

* Tibi peccavimus, et malum coram te fecimus; tuum praestolamur adventum, qui salvas Israel, non suo merito, sed tua clementia..... Nostri de futura Christi dispensatione dici putant, quod futurus sit peregrinus in terra, et parvo tempore terrae usurus hospitio, et quasi vir pertransiens ac robustus, relicto Israel, tendat ad gentium multitudinem;..... Et nomen tuum invocatum est super nos, ut appellemur Christiani, idcirco non derelinquas nos, et ne obliviscaris nostri, quibus de futuro adventu tuo, omnium Prophetarum ora cecinerunt (Vallarsi, IV. 939 sq.). This application of the passage does not appear to have occurred to those writers who used the Septuagint. At least I can find no trace of it in Chrysostom or Theodoret. Neither, I think, does Augustine allude to it.

viii. The Return to Palestine.

Jer. xvii. 4. "*And I will cause thee to serve thine enemies in the land which thou knowest not: for ye have kindled a fire in mine anger which shall burn for ever*" (§ 26).

226] Certain Christian scholars have argued from this verse that it is futile for the Jews to expect deliverance from the present captivity, but the Rabbi, after showing that the phrase "for ever" (עד עולם) is used in more than one sense, reminds his readers that a deliverance is clearly foretold by the Prophets. See, for example, Isa. lxvi. 20; Jer. xxx. 8; Ezek. xxxix. 28, 29. In this we agree with him, so that there is no need to discuss the question further. See parr. 86-89.

Jer. xviii. 7. "*At what instant I shall speak concerning a nation, and concerning a kingdom, to pluck up and to break down and to destroy it*" (§ 27).

227] Christians, it is said, argue from this and the following verses that Jews must remember that God's promises are conditional, and that therefore seeing that, in spite of all God's repeated forgiveness of them, they have sinned time after time His promises towards them no longer hold good. The Rabbi replies that of course God's promises are conditional, and that Jews never suppose anything else; but they also remember that if they turn to God in true repentance of heart, they, notwithstanding their many sins, will receive the promises, as many prophecies state. Repentance indeed, he adds, is a great root-principle, a nail on which all hangs. Further, he says, there are also many absolute promises of the return to Palestine, in which no condition is expressly mentioned.

The Rabbi's argument as a whole appears to be perfectly valid, whatever may be thought of some of the details, and therefore there is no occasion to dwell longer upon it.

ix. Rachel Weeping.

§ 28 and Part II. § 5.

Jer. xxxi. 15. "*Thus saith the Lord: A voice is heard in Ramah, lamentation, and bitter weeping, Rachel weeping for her children; she refuseth to be comforted for her children, because they are not.*"

Matt. ii. 16-18. "*Then Herod, when he saw that he was mocked of the wise men, was exceeding wroth, and sent forth, and slew all the male children that were in Bethlehem, and in all the borders thereof, from two years old and under, according to the time which he had carefully learned of the wise men. Then was fulfilled that which was spoken by Jeremiah the prophet, saying, A voice was heard in Ramah, Weeping and great mourning, Rachel weeping for her children; And she would not be comforted, because they are not.*"

228] R. Isaac says that the context of the passage in the book of Jeremiah clearly shows that he did not mean to refer to the massacre of the Innocents by Herod, as Christians say on the strength of the passage in the first Gospel, but spoke of the captivity of the Ten Tribes (Ephraim, and indeed Manasseh, being sprung from Joseph who was the son of Rachel), for the context speaks of their return.

I quite agree with the Rabbi. No one in these days supposes for an instant that Jeremiah referred to the massacre of the Innocents.*

229] But to make this an objection to the quotation of the

* Whether Jeremiah refers solely to the Ten Tribes, or includes the Two as well, is quite irrelevant to our subject, as also the question whether he placed Rachel's tomb in the North of Jerusalem (1 Sam. x. 2), or at Bethlehem (Gen. xxxv. 19, 20, xlviii. 7). It has been suggested that the real tomb was at Bethlehem, and that the Benjamites erected a monument in memory of their ancestress upon their own land, on a spot whence the real sepulchre could be seen.

passage by St. Matthew is a mark of ignorance, if the objector be a Gentile, and of a strange forgetfulness, if the objector be a Jew.

It is, for example, amazing to find a recent Jewish writer against Christianity, in an attack which, I fully grant, contains some points worthy of consideration when he is dealing with Christian history, not only saying, "There is here not the slightest scope for the idea that Jeremiah prophesied thereby the slaying of the children at Bethlehem," but also adding, "nor is there any warrant for Matthew's use of the passage for his purpose." For what does the writer mean by "warrant?" He, as a Jew who makes great pretensions to Jewish learning, ought to know that it is impossible to read a page or two of the homiletical Midrashim without meeting quotation after quotation from the Scriptures adduced with just as little basis as regards their literal meaning as this quotation in the First Gospel. Does therefore any educated person, I mean of course educated in Jewish literature, who reads the Midrashim, say: "there is no warrant for the author's use of these passages for his purpose?" If he were to say so every Jewish scholar would reply: "The author adduces the passages, not from ignorance of their literal meaning, much less from any intention to deceive, but because they illustrate his subject, or have some moral teaching bearing upon it, or because they serve one or other of the hundred and one objects with which Jewish writers do quote Scripture." No one in his senses blames the authors of the Midrashim for quoting the Old Testament in Jewish ways.*

No one ought to dream of blaming the author of the First Gospel for doing likewise.† Rather, if he did not sometimes quote the Old Testament in this way, there would be a strong presumption that he was not a Jew by birth and upbringing.

* Mr. W. H. Lowe (whose defection from Hebrew studies one never ceases to regret) gives a striking example in his brilliant *Fragment of the Talmud Babli, Pesachim* (1879, p. 69) from the *Aboth d'Rabbi Nathan* (*ed.* Schechter p. 6): "When Adam ate the forbidden fruit he was cast out, to fulfil (לקיים) Ps. xlix. 12, 'Man abideth not in honour: he is like the beasts that perish.'"

† Especially as Rachel was, as we may say, the patron saint of Bethlehem.

Jews of all people ought to be able to recognize the Jewish mode of thought in the First Gospel, and to understand that when the author was writing a homiletical account of the life of Jesus for his fellow Jewish Christians, he would naturally use the Old Testament in the very way to which he and they had been accustomed.

If R. Isaac, a Karaite, did not remember this, yet Jews of to-day should do so. To object to St. Matthew's quotation from Jer. xxxi. 15 is, I repeat, the mark either of ignorance pardonable in a Gentile, or of a strange forgetfulness of Jewish methods in quoting Scripture, unpardonable in a Rabbinic Jew. So far from St. Matthew's quotation being evidence against his Gospel, it is evidence in its favour, as the work of a man wholly accustomed to view the Old Testament from a Jewish standpoint. He, a Jew, accepted Jesus as the Messiah on quite other grounds, and, having done so, loved to illustrate his faith by verbal analogies in the Old Testament. He knew that his fellow Jewish believers, taught as they had been by Rabbinic methods, would understand him; he was not concerned with Gentiles, or with the frivolous objections of Sadducees in his own time and of Karaites in the future.

x. A New Covenant.

§ 29, and Part II. § 97.

Jer. xxxi. 31. "*Behold, the days come, saith the* LORD, *that I will make a new covenant with the house of Israel, and with the house of Judah.*"

230] Christians, says R. Isaac, bring forward this verse as a proof-text for their faith, asserting that Jeremiah here prophesies that God will give to the people of Israel a new Law, namely, the Gospel. R. Isaac urges in reply that this is not the case, for a covenant is not the same thing as a

Law. Was not a covenant of peace given to Phinehas (Num. xxv. 12)? Yet no one supposes that he received a new Law. Did not God make a covenant with Jacob, and with Isaac, and with Abraham (Lev. xxvi. 42)? Yet no one thinks that He gave to each a separate Law. No, when God here promises to give a new covenant He means that it shall not be broken, as was the covenant made when Israel came out of Egypt, but shall be permanent, because written on men's hearts. The one Divine Law which they had long possessed shall be on their hearts and nevermore be forgotten.

231] (1). The Rabbi is quite right as far as he goes. Jeremiah certainly does not say that there shall be a new Law, and doubtless never imagined such a thing for a moment. Neither does the New Testament anywhere say that a new Law has been given. Christ, as has already been pointed out in par. 182, never professed to give a new Law in the sense that the books of Moses are, or contain, a Law. It is indeed well known that many Christian writers, including some of very early date, have attributed such a new Law to Christ, and have spoken of the "New Law" of Christianity in contrast to the "Old Law" of the Jews, but neither term can be found between the covers of the New Testament. Never, I repeat, in a single passage of the New Testament is the Gospel called a new Law, no, not in Heb. viii. 8, where the passage from Jer. xxxi. is quoted at length. The New Testament writers speak of a "new covenant," as does Jeremiah, and are fully aware that this is not at all the same thing as a "new Law." If Christian writers have used the term a "new Law" as applicable to Christianity, they have done so with a painful lack of precision and with disastrous effects.

For indeed, as already partly indicated by the Rabbi's words, the term "covenant" is used of more things than the inauguration of the Law at Sinai (Ex. xix. 5). It marks God's choice of Phinehas and his line for the priesthood (Num. xxv. 12, 13), and of David and his line for the kingship (2 Sam. xxiii. 5, compare vii. 15, 16, where however the word "covenant" does not actually occur). But its most emphatic

and most frequent usage is of the choice of Abraham in the promise to him and his descendants (Gen. xvii. 2-21). In fact it would appear as though all the other "covenants" mentioned, including that of the Law at Sinai, were but means whereby to carry out this covenant with Abraham. Therefore was it that they were repeated, in order that God's promise to him should not fail of accomplishment. Hence if the various covenants mentioned proved to be insufficient for accomplishing the purpose that Abraham and his descendants should be blessed, and also that through them blessing should be brought to the Gentiles (Gen. xxii. 18, see this passage explained in parr. 137-143), it was only to be expected that yet another "covenant" should be given, by which this purpose should be brought about. For Jeremiah does say that God will make a new covenant.

232] (2). What he means by this is shown in the verses that immediately follow. He evidently does not suppose any change in the substance of the Law, but only in the manner of being able to observe it: "I will put my Law in their inward parts, and in their heart will I write it." Here we may note the threefold effect of this new covenant. First, instead of the Law being treated as something external, something which stands outside of men, and claims to be fulfilled by them, it will belong to their hearts, being written even there. But when it is there, it will, we may suppose, necessarily work its way thence into every detail of their lives. For what we love, we endeavour to copy. "I will put my Law in their inward parts, and in their heart will I write it;" and if this takes place we "shall be known and read of all men," as though we were the very epistle of God.

Secondly, there shall be a new personal relationship to God, and a knowledge of Him of a far closer kind than ever before: "I will be their God, and they shall be my people: and they shall teach no more every man his neighbour, and every man his brother, saying, Know the LORD: for they shall all know me, from the least of them unto the greatest of them, saith the LORD" (*vv.* 33, 34).

The third effect, or rather the basis upon which this

knowledge rests, is forgiveness: "for I will forgive their iniquity, and their sin will I remember no more" (*v.* 34). Thus it is not by men's actions, *i.e.*, by keeping the Law, that this knowledge of God is obtained, but by forgiveness on God's part of the sins of His people. The new Covenant, through which the Law is written on Israel's heart, begins not with our works but with God's grace, announcing the forgiveness of sins.

Is it not in this that the difference of this New Covenant from the Old really consists, that, unlike that, it starts with forgiveness of sins; that it does not suggest the possibility of sins being forgiven only after a long course of obedience to God's commands, but proclaims that from the first God will remember sins no more, so utterly are they cast behind His back? This appears from the words of Jeremiah to be God's plan of grace. Is it effective? Has it answered its purpose? Let the history of individual persons in the Christian Church supply the answer. For it is of the very essence of St. Paul's experience and teaching, that although he was a sinner he had been saved and forgiven by God, not through works, but of grace. And this have also countless multitudes of Christians found to be true.

233] (3). In itself then this statement by Jeremiah has nothing to do with the abrogation of the Law, much less does it affirm that God will issue a new Law. It does say that by this new Covenant the Law shall be far better observed than before.

Let a man accept God's invitation of pardon, exercising personal faith upon Him, especially upon God in His fullest revelation of Himself in Christ (if this glorious message has been brought to him), and he will receive power to keep the Law. Whether he still lays phylacteries, still eats only Kosher food, still observes minute rules about the Sabbath, still, we may even add, circumcises his children—all these things are of secondary importance. They belong, so to speak, to the machinery of acquiring godliness, and (it must be acknowledged) they are forms of machinery which again and again have proved to be hindrances rather than helps. Living

union with God, especially living union with God through the knowledge of Christ, makes the Law a delight, and brings the fulfilment of God's demand for holiness infinitely nearer than under the old Covenant of the command, Do this and live.

Thus God's words through Jeremiah do not announce the coming of a new Law, but of a new principle of keeping the Law, according to which God forgives the sinner, writes the Law on his heart, brings him into a new relation to Himself, and makes Himself known to him. It is this which has been prophesied, and this which, as we Christians hold, has been fulfilled through the coming of the Lord Jesus Christ.

xi. Holy Days.

§ 30.

234] R. Isaac tells us that Christians endeavour to prove from Hos. ii. 11 (13) that the observance of holy days is to cease when Messiah comes, and that as He has come it is futile for Jews to keep them now.

I have no desire to contest the Rabbi's argument that this verse has nothing to do with the time of Messiah, but refers to the lonesome days of captivity in Babylon. On the general subject why Christians do not observe Sabbath, but keep Sunday instead, it is sufficient to refer to parr. 166-172.

xii. The righteous sold.

§ 31.

235] Amos ii. 6: "*They have sold the righteous for silver.*" Some Christians assert that this passage refers to Judas, who sold the Lord Jesus for thirty pieces of silver. R. Isaac on

the contrary affirms that it refers to the courts of Micah's time, in which judges condemned one who was really in the right because of some small bribe which they received. He also contends in the same section against those who deny the future restoration of the Jews. Both parts of the Rabbi's argument are sound.

xiii. The Return to Palestine.

§ 32.

236] Amos v. 2: "*The virgin of Israel is fallen; she shall no more rise.*" Christians, it is said, urge that this passage shows that Israel shall never arise from captivity, and that the Jews are looking in vain for their redemption from it. The Rabbi shows clearly enough that this interpretation both of this passage and of the fact itself is quite mistaken. I heartily agree with him. On the relation of the Restoration to the time of Messiah see parr. 86-98.

xiv. Bethlehem, the birthplace of Messiah.

§ 33.

Micah v. 2 (1). "*But thou, Beth-lehem Ephrathah, which art little to be among the thousands of Judah, out of thee shall one come forth unto me that is to be ruler in Israel; whose goings forth are from of old, from everlasting.*"

ואתה בית לחם אפרתה צעיר להיות באלפי יהודה ממך לי יצא
להיות מושל בישראל ומוצאתיו מקדם מימי עולם:

237] This was one of the very earliest passages in the Old Testament to be quoted in connexion with the Lord Jesus.

For it was adduced by the body of Jewish teachers before whom Herod the Great laid his question where Messiah should be born (Matt. ii. 6). More than thirty years had passed since Herod had murdered nearly all the Sanhedrin (in 37 or 36 B.C.), and those in power now would not be likely to refuse him information of so simple a kind as this, even though they longed for his death, and were only too well acquainted with his dread of a Messiah. Nothing too is more probable than that they would give this answer to Herod's question, for it is entirely in accord with the Rabbinic custom of insisting on the most literal, and most self-evident, meaning of a passage.

238] (1). R. Isaac however will have none of it. He affirms that the Prophet refers to Bethlehem, not as the birthplace of Messiah, but as the birthplace of David, the home of the family to which Messiah was to belong.

There is much to be said in favour of the Rabbi's contention. It is quite possible that this, rather than the other, was the meaning of the prophet Micah himself. But every Jew trained in Rabbinic lore will acknowledge that Scripture has a tendency to mean more than it meant even to its human writer, and will confess that the passage would be fulfilled best if the Messiah were not only to be of the stock of David, but also Himself to be born at Bethlehem.

This twofold correspondence took place in the case of the Lord Jesus. He was confessedly of Davidic lineage, for not only was Joseph a descendant of David, but Mary as well (see par. 12). Also He was born at Bethlehem. So far then, He fully satisfies the words of Micah.

239] (2). But the Prophet says more. First, that He is to be ruler in Israel (מושל בישראל). We have already seen in parr. 25—30 how hard a saying this is to many Jews. For R. Isaac says that Jesus never did become a ruler, and that, on the contrary, the men of His generation ruled over Him. Yet a little thought would have shown the Rabbi that a ruler is one whom men obey, and that in the whole history of Israel there has never been a person who has had so countless a multitude of subjects, Jews and Gentiles, who have obeyed

him, often to the death, as the Lord Jesus. Explain it as we may, this is a simple statement of fact, and if so it cannot be denied that the prophet's words have been wonderfully, if strangely, fulfilled.

240] (3). Secondly, Micah says: "whose goings forth are from of old, from everlasting" (ומוצאתיו מקדם מימי עולם). What did Micah mean by this expression so strongly duplicated? Did he mean that the stock from which Messiah was to come had its origin from ancient times, even as far back as the time of David? * If so he must have had a very poor sense of what antiquity is. For not much more than three hundred years had elapsed since the birth of David at Bethlehem. If it is argued that the time counts from David onwards, to the date, perhaps very far distant, of a future Messiah, all that can be said is that this is a most unnatural method of explaining the words, and that they seem to refer plainly to time earlier, not later, than the prophet.

Yes, says someone, they certainly are to be reckoned backwards, not forwards, but they speak of David's ancestry, which went far back, through Boaz to Pharez and Judah, and thence to Jacob, Isaac and Abraham. This explanation is at least better. Yet so also went back the lineage, the known lineage, of many a man in Micah's time. The genealogies in the Books of Chronicles are amply sufficient to prove this. It seems incredible that Micah could use of the Messiah such an expression as "whose goings forth are from of old, from everlasting," if it was intended to describe an antiquity in lineage to which hundreds of others could lay claim.

Another interpretation is that the thought of a Messiah existed in the Divine mind for long ages before the appearance of Messiah. No doubt it so existed. But that does not satisfy the language here. "Goings forth" cannot mean intentions, or plans, or purposes, of going forth. It is an abuse of language to interpret the term thus. It really does look then as though the term were intended to mean that Messiah Himself existed for ages before He appeared.

* Both מקדם (Neh. xii. 46), and ימי עולם (Am. ix. 11), can in themselves refer to David's time. The combination of the two terms is found here only.

241] (4). To this the Rabbi replies that, as we Christians affirm that Messiah is God, then if this term "goings forth" refers to His pre-existence, this implies that God has a beginning. Why so? Surely the term "goings forth" does not necessarily involve the conception of beginning. The sun "goes forth" (Gen. xix. 23; השמש יצא) morning by morning, but it does not begin to be each morning. So with Messiah. The term says nothing about the commencement of His existence, but says that He comes forth, and has come forth, "from old, from everlasting." * With this the Christian doctrine of Messiah exactly corresponds. For the Christian doctrine is that there never was a period, time, or moment when He was not God. God the Father never existed without God the Son, any more than God the Son existed without God the Father.

242] (5). We need not discuss at length the rest of the Rabbi's arguments. For he is not content with discussing this verse on its own merits. He endeavours to show that the context forbids its application to the Lord Jesus, for the prophet in iv. 11–v. 1 (*Heb.* iv. 11-14) speaks of the coming of Gog and Magog after the return of the Jews to their own land. We have however already examined in par. 45 the relation which these events hold to the coming of Messiah, and must refer our readers to that paragraph. The verses that follow are more important, and R. Isaac devotes much space to an examination of them. They are very difficult, but briefly they tell us that God will give up His people "until the time that she which travaileth hath brought forth" (עד עת יולדה ילדה), and then Messiah shall bring peace, and drive out the foes. Of course the Rabbi interprets the woman as the nation, and the travail-pains as sufferings to be borne before the coming of the Messiah. Even if this be right we may not forget that before the time of the Lord Jesus the nation had had great suffering, in the destruction of Jerusalem by Nebuchadnezzar and the subsequent Captivity, the

* As we have already noted that מקדם and ימי עולם are used of time under earthly conditions, so we may note here that both מקדם (Hab. i. 12) and עולם (Isa. xl. 28, though not, as it seems, ימי עולם) are used of God.

oppression by Artaxerxes Ochus in the fourth century B.C., the persecution and desecration wrought by Antiochus Epiphanes, and the conquest of Jerusalem by Pompey, with the other humiliations inflicted by the Romans.

243] Yet the juxtaposition of the travailing woman with the birth of the ideal ruler who has existed "from of old, from everlasting" suggests that the prophecy is rather to be connected with that of the Virgin in Isaiah vii. (see parr. 186-191), and that Micah, like his greater contemporary, adopts as his own the hope (whencesoever derived is of no importance) that the Deliverer will be born of a virgin-mother.

In either case it is plain that on Messiah's coming there are to be full blessings for Messiah's people and land.

244] We cannot however imagine that Divine compulsion would be used in order to accomplish this. If then any Jew of to-day were to suppose the possibility of the appearance of the Messiah in the first century of the present era, and to ask himself how He would be treated if, when He appeared, He confined Himself to the noblest and highest of all forms of government, that of moral influence, and his answer were (as we feel sure would be the case) that He would receive treatment similar to that which Jesus did in fact receive, what objection could be made? For God's promises are not absolute but conditional, and based upon moral events, and if the Jews did reject Messiah they had no right to expect the same results to follow as if they had accepted Him. The blessings announced by Micah were necessarily contingent upon the reception of Him through whom the blessings were to come.

XV. THE LATTER GLORY OF THIS HOUSE.

§ 34.

Haggai ii. 9.

גדול יהיה כבוד הבית הזה האחרון מן־הראשון אמר יהוה צבאות
ובמקום הזה יהיה שלום נאם יהוה צבאות.

245] According to R. Isaac and the Christians of his time the right translation of this verse is that of the Authorized Version: "The glory of this latter house shall be greater than of the former, saith the LORD of hosts: and in this place will I give peace, saith the LORD of hosts." The Rabbi tells us that Christians asserted that the second House had greater glory than the first because Jesus was born in its time.

R. Isaac discusses first the meaning of "glory" in this connexion. It may be, he says, the true, *i.e.*, the spiritual, glory, and he notes that during the second temple there was no worship of false gods. Or it may be apparent and inferior glory, *i.e.*, gold and silver (*cf. v.* 8), and he notes that in the time of Herod the Great the second temple received many presents of gold, &c. Or, he says, the greater glory of the latter house may refer to the greater height of the building, or even the length of its existence, when compared with that of Solomon's temple. But as (according to his computation), it lasted only ten years longer, this superiority is hardly worth notice. He decides however that the passage does not really refer to the second temple at all (including Herod's) for in the immediate context God speaks of the shaking of heaven and earth, of the coming of Gog and Magog, of the advent of the true Messiah, prefigured by Zerubbabel, and thus of the building of another temple in His day. Then, adds the Rabbi, when that temple is built, peace will be everywhere, especially in

the land of Israel, and then, in that temple, will the five things lacking to the second temple, though found in the first,* be restored, so that it will be greater than the second temple. It will in fact be greater than even the first temple, for the Shekinah, which may be explained as the visible presence of God, will dwell in it not fitfully but continuously.

Lastly, the Rabbi observes that although Jesus was born during the time of the second temple, it was only near the end of its time, and, according to Christians, He brought about its destruction, and could not therefore (for so the Rabbi implies) have brought glory to it. Neither did He bring peace, as He Himself affirms.

Putting the Rabbi's arguments shortly he means to say, first, that the temple of which so much was prophesied is a temple yet in the future; and secondly, that even on the showing of the New Testament the life and teaching of Jesus do not fit in with the supposed reference of this verse to the second temple.

246] (1). Leaving for the moment all discussion of the New Testament, we venture to think that few scholars in these days will be found to give their support to the Rabbi's theory that the words in the Book of Haggai refer to a temple in the future. Haggai surely is occupied with the building that was being completed in his own time. He speaks clearly enough of "this house," and this must have been that which was before his eyes. Ah, exclaims the Rabbi, but what of the third verse of this very chapter? Does he not there distinctly use "this house" when he means the first house, *i.e.*, the temple of Solomon? And may he not therefore say "this house" of one which was to come as well as of one which had been? No, surely not. It is one thing to identify a building raised on the same site as its predecessor with that predecessor, and quite another to project oneself in

* R. Isaac gives these as the Ark (and the Mercy-seat and Cherubim), Urim and Thummim, the Holy Spirit, the Fire from heaven, the Anointing oil. But in T. B. *Yoma* 21*b*., the *locus classicus*, the list is: the Ark (and the Mercy-seat and Cherubim), Fire, and the Shekinah, and the Holy Spirit, and Urim and Thummim.

thought beyond the time when the new building shall itself have perished, and still speak of another building (which may or may not be built on the same site) as "this house." R. Isaac's interpretation seems to us, and doubtless to our readers, to be grossly unnatural.

247] (2). Here however it seems well to call attention to the fact that probably the Rabbi and the Christians of his time were both wrong in taking the word "latter" (האחרון) as an epithet of "house." In the third verse of this chapter it is quite certainly an epithet of "glory," and this is much the most natural interpretation of it here also. Thus the Revised Version translates: "The latter glory of this house shall be greater than the former." Indeed we have not found any modern scholar of importance who takes it otherwise. If this be the right connexion of "latter" the Prophet is not contrasting one temple with another, but the latter, *i.e.*, the future, glory of the temple which he saw building with the poor and meagre state in which he then saw it. Or perhaps he regards "this house" (see *v.* 3) as one with Solomon's, and says that the latter glory of this one temple, from 520 B.C. onwards, shall be greater than its former glory from the time of Solomon to its capture by Nebuchadnezzar in 586 B.C.

248] (3). Wherein then, it will be asked, is this greater glory to consist? Does it lie in the wealth which was indubitably showered down upon it in the time of the Herods? Presumably this was greater than that given to it in Solomon's time, but we cannot affirm this with any certainty. In any case this is not important, for we can hardly suppose (in spite of *v.* 8) that the prophet had in his mind chiefly material wealth. It would be a grievous bathos, after speaking of the shaking of heaven and earth, to add that this building shall have more silver and gold in it than ever was seen there in the time of Solomon. Is he thinking then of spiritual power? This would at least be worthy of the subject, and in some sense must be intended. Yet we may fairly ask whether it was the case that the second temple was the scene of greater spiritual power than the first, or whether in the end of its days the one temple was of greater spiritual power than

in the beginning—apart, that is to say, from Christianity? Were, for example, the priests and high-priests of the last seventy years of the second temple superior in spiritual grace and power to Joshua the son of Josedech under whom it was built? Was there during that time, apart from Christianity, a prophet greater than Haggai, and his younger contemporary, Zechariah? We know how history answers these questions. But if we include under the greater glory the work of Christianity, which, as we may say, was begun in the second temple by the presence of Jesus and His disciples, then indeed we can see a reason for the prophet's utterance. For we recall the enormous spiritual force that Christianity has proved itself to be, Jews themselves being witness. Starting from that centre in Jerusalem, there has spread from shore to shore of the whole habitable world a force which has summoned millions of ignorant and idolatrous Gentiles to the worship of the One God, and has succeeded, though the movement is as yet only in its infancy (for what are nineteen hundred years in the purposes of God?), in bringing the laws, the customs, and even the personal habits, of vast multitudes largely under subjection to the law and will of God. Judaism as such has failed to impress the nations of the world; Christianity has succeeded to an extraordinary degree, and the beginnings of it appeared in the second temple. Truly the latter glory of that house was greater than the former.

Yet neither material wealth, nor spiritual power in the ordinary sense of the term, fully satisfies the meaning of "glory." "I will fill this house with glory, saith the LORD of hosts" (*v.* 7), and we cannot but think of some direct manifestation of the LORD Himself. What does He say in Zech. ii. 5 (9 Heb.)? "I will be the glory in the midst of her." This is incomparably more than silver and gold, and more than merely spiritual power. It is the LORD'S own presence, it is the manifestation of Himself. It is the Shekinah in the fullest sense of the word. But what this means we have already seen in parr. 50-54, to which I would refer my readers for a fuller statement of the case. I asked then whether we could imagine a higher and better form by which

the Presence of God could manifest Itself than that of clothing Itself with human nature, nature that had never sinned and possessed no trace of sin, and shining through this human nature in a life of holiness, love and righteousness? I suppose that we cannot. If therefore the statements about Jesus in the New Testament are fact and not fable, the presence of Jesus in the temple will have been an important part of the fulfilment of our prophecy.

249] (4). The Rabbi however objects that some of the words of our passage, "and in this place will I give peace, saith the LORD of hosts," have not been fulfilled in Jesus, urging that Jesus himself said that He did not come to send peace, but a sword (Matt. x. 34). But why will the Rabbi always limit this word "peace" to its lowest possible meaning? Why suppose that the prophet thought only of the lower, because external, peace? Why should he not at least have included the highest of all kinds of peace, peace with God? If he did in this case, his words are fully in accordance with the teaching of the New Testament, for, according to that, it was at Jerusalem, though not, it is true, in the temple area itself, that the Lord Jesus obtained peace for sinful man, and brought peace, deep and abiding peace, to the hearts of those who venture themselves upon Him. Jesus has brought peace, and if ever His professed followers have not made for peace they have so far been no true followers of Him.

250] (5). Yet, after all, I cannot refrain from pointing out that even the New Testament itself suggests that the final and complete fulfilment of our passage lies still in the future. Turn to Heb. xii. 26, 27, where the writer quotes Haggai ii. 6, of the last great testing of all things. This, as need hardly be said, is fully in accordance with Christian teaching. The Shekinah has come already in the person of the Lord Jesus, and will come again in all His perfection of power and beauty on the clouds of heaven, when every eye shall see Him. His people pray: Even so, come Lord Jesus.

251] *Note.* It is strange that the Rabbi makes no mention of the common Christian translation of ובאו חמדת כל הגוים

(*v.* 7), "and the desire of all nations shall come" (A.V.), and I am not in a position now to explain his omission. Let us hope that he found the Christians of his time sufficiently learned to reject so impossible a rendering. He himself explains חמדת as בחמדת, *i.e.*, "and they shall come with the desirable things of all nations," but perhaps the Revised Version is better, because simpler: "and the desirable things of all nations shall come."

xvi. "Thy King cometh unto thee."

§ 35.

Zech. ix. 9. "*Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy king cometh unto thee: he is just, and having salvation; lowly, and riding upon an ass, even upon a colt the foal of an ass.*"

גילי מאד בת ציון הריעי בת ירושלם הנה מלכך יבוא לך צדיק
ונושע הוא עני ורכב על חמור ועל עיר בן אתנות׃

252] R. Isaac argues that this passage refers to the coming of Messiah in the future, when all Israel shall have returned to the Holy Land, and he adds an elaborate exposition of the context to prove his contention. He understands *vv.* 1-8 to say that the Land will be enlarged, for it will be too small for Judah, Israel and the converts; that the Philistines will be subdued, and will no more eat unclean food, but obey the religion of Israel; that Jerusalem and the Temple will also be enlarged, and all nations will be at peace. Then comes *v.* 9, which indicates that these things will take place in the days of Messiah, who is נושע, *i.e.*, saved from Gog and Magog by His righteousness. He will be meek and riding on an ass, both because of His meekness, and to show that Israel will not need horses and chariots. *v.* 10 tells

us that Messiah will give peace to the whole world, because He will act as arbiter over it; and *v.* 11, that the congregation of Israel will have been saved by the observance of circumcision in the present exile, and all Judah with Ephraim shall return and defeat Javan (Greece), which is identical with Gog and Magog, to whom Javan is brother (Gen. x. 2).

Now adds the Rabbi, none of these things has taken place, therefore Jesus is not the Messiah; and he then repeats his old argument that Jesus Himself denied that He had come to give peace, or to rule.

253] (1). Leaving details for the present let us consider the passage as a whole. In Matt. xxi. 5 (compare John xii. 15), our verse is quoted of the entrance of our Lord into Jerusalem. R. Isaac denies not only that such a reference was intended by the prophet, but also that it is even suitable, because Jesus did not fulfil the statements made in the context. Yet he cannot deny that Jesus was meek, or that He came into Jerusalem riding upon an ass, and that so far at least, the prophecy fits Him. If so (I appeal to every learned Jew to confirm my statement) St. Matthew, as a Jew accustomed to Jewish methods of quotation, may well have quoted the words for that reason and that reason only. See further on this point par. 229.

254] (2). Yet it may fairly be argued that the quotation is more than an adaptation of mere words, and that the greatness of Messiah, as described by the prophet in this chapter, is indeed fulfilled in our Lord Jesus. This is especially the case if we allow for the difference of the conception of glory held by the prophet from that which is held by thoughtful Jews of to-day. The prophet speaks of victories great and glorious, performed through Messiah. But, you say, Jesus of Nazareth never performed such earthly victories, never achieved such political success. Yet whose fault was that? Is there not every sign that if the Jews of the first century had as a body accepted the teaching of Jesus of Nazareth, they would never have gone through the terrible experience of seeing their beloved city destroyed and their temple

in flames? More than that, is there not every sign that before long the Romans would have been compelled to withdraw from Palestine, and, little by little, Palestine would have resumed the place it held for a short time under King Solomon, and have become the attraction and joy of the whole earth?

Be this as it may, all thoughtful Jews will grant that the prophet and his contemporaries thought more of earthly and political success than we do in this twentieth century. We have larger and truer notions of that in which true greatness consists. As a recent poet says:

> "So in compare of never-ending time
> Less than a moment seem the years of man,
> Yet aught of life outweighs the all of space,
> And aught of love outruns time's endless race."

Is there a Jew living who would care for a Messiah who should astonish the world with victories such as those of Napoleon the Great, and should sweep away his foes and subdue country after country as he did? God forbid, you say, that Messiah should be such! We desire victories indeed, but they must be spiritual; for nations to be trampled down would only be abhorrent to us. Yes, you want them won over to truth, to right, to purity, to love. Would God that we Christians could show you nothing else in Christendom! But in spite of all, alas, that Christendom is, we dare to ask you if the spiritual victories of Jesus of Nazareth do not amaze you; if you are not astounded as you see the barbarians of North, South, East, and West, races which Judaism as such has never touched, submitting to the rule of Jesus? Is not such submission, in so far as it is heart-felt, infinitely superior to all the merely earthly triumphs of the greatest of human conquerors? Lift up then your heads, O ye gates of the house of Israel, and the true Victor, the King of glory, shall come in!

255] (3). Lastly, it is necessary to refer briefly to some details mentioned by the Rabbi.

(i). He does well in calling attention to the fact that the Messiah is to be meek, but he does not carry this thought as

far as he well might do. Yet he is in fact hardly right in explaining עני 'poor' as though it were ענו 'meek.' For thus he misses something of the true meaning of the prophet. עני suggests that Messiah, when He appears, is not to be among the rich and powerful, in the usual acceptation of the terms, but to be among the poor. The reason why the prophet was led to say this may be that in his time, as often in the world's history, the upper classes showed themselves less disposed to accept the word of God, and to follow His laws, than the poor and needy. The prophet was therefore inclined to identify the poor with the pious. Similar examples of this tendency may perhaps be seen in Hab. iii. 14, Zeph. iii. 12. In any case all our readers will not fail to remember that the Lord Jesus, though of the seed of David, was born into a family which at the time of His coming was poor in this world's goods. עני rather than ענו is but a small matter, yet one not to be overlooked.

256] (ii). Messiah enters Jerusalem riding upon an ass. The Rabbi is doubtless in the right when he tacitly accepts R. D. Kimchi's explanation to the effect that His time will be so peaceful that He will not need horses and chariots, the symbols of war. The reign of Messiah is to be marked by peace. This is a point with which we have already dealt several times, as, for example, in par. 249. There is therefore no need to trouble the reader with a repetition of the proofs that the Rabbi's attack completely fails.

257] (iii). So also with his argument that our Lord was not a ruler. We have repeatedly pointed out the mistake of the Rabbi about this, especially in parr. 25-30, 72, 239.

258] (iv). The Rabbi's explanation of נושע ("having salvation" in the English versions) requires rather more investigation. It is of course truly delightful to find him saying (par. 218): "The Christians have changed the word נושע ('saved') and write instead of it מושיע ('saving') so as to deduce from it an argument in support of their faith."

מלת נושע החליפו הנוצרים וכותבים במקומו מושיע כדי להביא ממנו סיוע לאמונתם.

For he forgets that originally this was not a Christian, but a Jewish, interpretation. It was the Septuagint, the earliest Jewish translation, that read σώζων 'saving,' or 'bringing salvation,' and he can hardly blame Christians for thinking that Jews understood their own Scriptures. Yet, as regards the meaning of the word in itself, there is little doubt but that the Rabbi is right, and that it does not mean 'bringing salvation,' 'saving' others, but rather, 'saved,' 'victorious.' But if Messiah is 'saved,' from what and by what is He saved? From His foes by His righteousness, says R. Isaac, again following Kimchi. Very well; be it so. That exactly fits in with what we know of the Lord Jesus.* For it was by His own righteousness and holiness that victory was secured for Him over the worst foes of all, sin and death. Yet observe that there is nothing about 'righteousness.' It is only deduced from צדיק ('righteous' or 'just') in the context. It is therefore more in accord with the language of the prophet to interpret the word נושע as implying that the LORD God was with Him, and for this reason He was saved and victorious. But notice that this again exactly suits the Lord Jesus, as He is described to us in the New Testament, for God was with Him, and it was by the right hand of God that He was raised from the dead (Acts ii. 33; v. 31). Surely it is worthy of consideration by every thoughtful Jew how closely the words of the prophet do fit in with the circumstances of the life, and death, and resurrection, of Jesus of Nazareth.

* The early Christian Hymn, No. 8 of the *Odes of Solomon*, seems to refer to this passage :—

"And they that are saved in Him that was saved."

xvii. The Martyr.

§ 36.

Zech. xii. 10. "*And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplication; and they shall look unto me* (*or 'him'*) *whom they have pierced: and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his firstborn.*"

ושפכתי על בית דויד ועל יושב ירושלם רוח חן ותחנונים והביטו אלי (var. lect. אליו) את אשר דקרו וספדו עליו כמספד על היחיד והמר עליו כהמר על הבכור:

259] Our readers will at once recognize this famous and difficult passage. May He who inspired the prophet be with us as we study it together!

R. Isaac spends much time in proving that the chapter from which the verse is taken refers to events that are not already things of the past, but belong to the future. Personally I accept this, and therefore do not desire to trouble my readers with the longer part of his argument. It seems probable that both the chapter as a whole, and our verse in particular, describe things that are yet to take place. Then the house of David, the inhabitants of Jerusalem, and, as appears from the following verses, all Israel, will mourn much and bitterly.

But for what reason will they mourn? This question brings us at once to a primary question, What is the right text of the verse under consideration? Did the prophet write אלי, "They shall look unto me," or did he write אליו, "they shall look unto him"? Further, in each case, what is the right translation and interpretation of the verse?

260] (1). In the editions of the Hebrew Bible in common use to-day we find אלי, without even a sign or note that there

is any doubt about it. How then shall we translate the passage? The Jewish Authorities in England, if we may judge by the "Appendix to the Revised Version" issued by them in 1896, tell us to read, "And they (*i.e.*, the house of David and the inhabitants of Jerusalem) shall look up to me because of him whom they (*i.e.*, the nations which come against Jerusalem) have pierced." This startling translation, for it is very startling to any Hebraist who has no controversial axe to grind, follows R. Isaac, who says the verse means that, even if one Israelite is killed by the nations in that great war of the future, the men of Israel will look up to God in prayer. But it is older than R. Isaac, it is the interpretation also of R. David Kimchi. But it is a most remarkable translation. "Because of him whom"! How is it possible to get this out of את אשר? I can understand that the את gives a certain amount of emphasis to אשר, but "because of"! What parallel passage can be adduced in favour of this? Ezek. xxxvi. 27, answers R. Isaac,

ועשיתי את אשר בחקי תלכו.

understanding by this, I presume, "because ye walk in my ordinances." But this again is impossible. Without the את the clause would mean, "And I will cause that ye shall walk in my ordinances," and the את only marks more definitely this consequence as the object of the verb. So in our passage את may mark out definitely the following אשר as an object; it cannot be translated "because of." *

Again, this unlucky rendering, to which the heads of the Jewish community in England have betaken themselves for refuge, is shipwrecked on the verb דקרו. Does the passage read as though there were a sudden change of subject here? Must not, I do not say according to the principles of grammar, but

* It is true that the Septuagint has *ἀνθ' ὧν κατωρχήσαντο* ("because they have insulted *me*," literally, "because they have danced *in triumph over me*," דקדו) but the Hebrew in front of these translators was certainly corrupt. The Targum too reads ויובעון מן קדמי על די איטלטלו ("and they shall pray before me because they are driven to and fro"), but this is hardly independent of the Septuagint. Further, it is probable that underlying R. Isaac's translation is the rule of the Oral Law that every את in the Bible hints at something additional which is not expressed. But translation depends on grammar, not on what, after all, is an Haggadic subtlety.

according to the natural sequence of thought, they who "pierced" be the same as they who "look up"? That is impossible, Jews cry, we have not pierced Him unto whom we shall look. But this is the very question under discussion. I fear that this translation, both in earlier and in later times, is due to nothing more noble than a desire to meet Christian arguments which have been deduced from this passage.

If then we read אלי it does not seem possible to make any other translation than "they shall look unto me whom they have pierced." If so, how are we to understand the word "pierced"? Shall we say that it is merely figurative of the great pain and anguish caused to God by the sins of His people? This is possible, but nowhere in Scripture is דקר used with this meaning. It always, as it seems, connotes death, even if, as in Lam. iv. 9, this is the result of hunger. Death, literal death, primarily as the result of piercing, is implied in דקר. How then can this term be used of God? Can you wonder that many Christians affirm that the phrase is fully satisfied only by the Christian doctrine that God took human flesh and as man received the spear-thrust in His body? I confess that I myself shrink from this extreme literalism of interpretation. It is easier to suppose that when the prophet writes "They shall look unto me whom they have pierced and mourn for him," &c., he may have had in his mind the vision of a martyr slain by piercing, and have added that God was pierced through that martyr. In other words, the prophet may not have intended here to foreshadow the Incarnation, but to say that a time is coming when the Jewish nation will recognize its sins, and will mourn for the way in which it treated one who was a martyr for God's sake. He means that they pierced and slew that martyr, and that God felt the injury as done to Himself.* It is not necessary to point out how strikingly this is in accordance with the teaching of the New Testament. I dare to go further and say that the verse is in accordance

* This meets the Rabbi's objection that if we translate "me whom they have pierced" we should expect in the following clause "and mourn for me" (עלי instead of עליו).

with the beginning of sorrow felt by many of the Jewish race to-day as they regret the treatment meted out to Jesus of Nazareth.

261] (2). We must not however overlook the other reading אליו, "and they shall look unto him whom they have pierced." This is the form in which St. John quotes the passage (xix. 37). A recent Jewish writer, whose zeal against Christianity outruns his Hebrew scholarship, speaks of this quotation as "conveniently transforming the pronoun from the first to the third person, changing thereby entirely the sense as given by the Massoretic text." He seems to think that this is a Christian alteration! But he ought to be aware that it is found in many manuscripts of the Massoretic text, and that it is the true reading of the Talmud. *

There are indeed grave doubts whether it is right, for it is so much the easier reading of the two that it can hardly have been altered save by an anti-Christian bias, which one is very loth to admit, but supposing that it is right, how shall we take it? The word את is still rather curious, and can, as before, only serve to emphasize the following אשר. But אליו undeniably suits the עליו which is found immediately after: "They shall look unto him whom they pierced, and mourn for him."

Yet even here there is a difficulty. How can they "look unto" a person whom they have already slain? I suppose that a Jew can only understand it of a martyr who rises again at the general resurrection, and is then the object of admiration, and of bitter humiliation on the part of those who ill-treated him. Be it so. We must not expect too much from any one prophet. But can you be surprised that St. John saw in the piercing of Jesus on the cross the fulfilment of the statement that a martyr was to be pierced, and says therefore (Rev. i. 7), as he looks forward to the return of the Lord Jesus, "every eye shall see Him, and they which pierced Him"?

262] The conclusion, I think, to which we are drawn from

* T. B. *Succa* 52*a* in the Munich MS.:

היינו דכתיב והביטו אליו את אשר דקרו.

a study of this passage is that whether אלי "unto me," or אליו "unto him," be the right text, it does, with any scholarly translation or interpretation, fit in remarkably well with Christian teaching. Perhaps some of us Christians are rather too bold in insisting that it points definitely to the divine nature of the promised Redeemer, but we are not at all too bold, but only making a simple deduction from the plain statement of Scripture, if we see in him for whom the mourning is to be made one whose martyr-death the nation will sincerely mourn. As yet in the history of the Jewish race there has been no martyr who is at all comparable to Jesus of Nazareth. Would God that the nation mourned with deep humiliation of heart for His death. For that mourning and bitter lamentation, deep and bitter as of a father for his only son, yes, for his first-born, shall be synchronous with the great deliverance of the Jewish nation from its last enemies. Victory and humiliation of soul in true repentance will take place together. The Lord hasten that day of promise for the nation of Israel!

xviii. The shepherd smitten.

§ 37.

Zech. xiii. 7. "*Awake, O sword, against my shepherd, and against the man that is my fellow, saith the* LORD *of hosts: smite the shepherd, and the sheep shall be scattered; and I will turn mine hand upon the little ones.*"

חרב עורי על רעי ועל גבר עמיתי נאם יהוה צבאות הך את הרעה
ותפוצין הצאן והשבתי ידי על הצערים:

263] (1). R. Isaac's exposition of this passage is singularly quaint. The shepherd, he says, is the Sultan of Turkey, and God calls him "my shepherd" because so many of the Jews, in fact three-quarters of them,—and they are God's sheep—

live under his rule.* God also calls the Sultan my "fellow" or "associate" † because the Sultan reckons himself as God. The prophet here speaks of a time in the future, the time of Gog and Magog, when his power shall be broken. For in Ezek. xxxviii. 6, "the house of Togarmah" is mentioned side by side with Gog and Magog (*v.* 2), and in Hebrew the name for Turkey is Togar (תוגר). Further, "the little ones," upon whom the LORD will also turn His hand in anger, are various kings of the "Edomites," *i.e.*, of the Roman empire, who have some, though fewer, Jews living under them.‡ Lastly, the scattering of the flock refers to the dispersal of the Jews living in different towns of Turkey and elsewhere, when they are gathered to Jerusalem from the four ends of the earth.

It is hardly necessary to waste much time over so fanciful an explanation of the passage. There is not the shadow of a hint that "my shepherd" and "my fellow" refer to a Gentile. The prophet's words much more naturally refer to some one of note in Israel. Equally forced is it to see in "the little ones" kings who are of less rank or importance because they have fewer Jews living under them. It is also strange to explain the scattering as dispersion from temporary homes, when *ex hypothesi* it is in reality the gathering of the Jews to their own home. Lastly, R. Isaac ought to have perceived that the promise of the two following verses, according to which the third part of those that are in the land shall, after great trial, come out as gold refined in a furnace, and call upon God, who will recognize them as His people, can hardly refer to others than men of the house of Israel.

264] (2). What then appears to be the true meaning of the passage?

* Rashi, writing some five hundred years earlier than R. Isaac, sees in the first "shepherd" Esau, and in the second the King of Babylon. The Targum understands both of the kings of Babylon. It is probable that "Esau" and "Babylon" alike refer to Rome.

† "My fellow," עמיתי, derived apparently from a root found in Assyrian meaning "united," occurs in the Bible elsewhere only in the book of Leviticus (11 times), where it always means an associate of the person addressed or spoken of, and suggests equality to him.

‡ So also Rashi and Kimchi.

(i). I assume that it is in its right place, although many critics since the time of Ewald are of opinion that it has been transposed by some accident, and should properly follow xi. 17, the prophecy against the foolish shepherd. But some scholars are too ready to move passages if they find their present context difficult, and also see a superficial resemblance somewhere else. Moreover the term "my fellow" (עמיתי) can hardly be used of a false leader.

265] (ii). Taking then the passage in the position in which it stands, what can we make of it? It will be observed that xii. 10—xiii. 6 have described the penitence of the nation of Israel, the fountain of cleansing which has been opened for them, the cessation of idol worship and of false prophecy. Immediately thereupon follows the section with which we are concerned, verses 7—9, and we may assume that these verses still refer to Israel, not to Gentiles.

(*a*). Shall we say that they describe the result of the previous section, showing how God deals with the nation when it has repented, and has proved the reality of its repentance by ridding itself of its chief sins? If so we must understand that severe punishment falls on the chief leader of the nation, *i.e.*, the King, or the High Priest, or both, if "my shepherd" and "my fellow" represent different persons. The nation also is dispersed, and passes through a time of terrible trial. In the end however there is hope. However we may regard this interpretation in its details, it is a strange result indeed to follow the heart-moving events described in the previous verses.

(*b*). Again, shall we say that the passage is another aspect of the events described at some length in the preceding section? Parallels may be found for such a method on the part of prophets. But in the case before us, it is well-nigh impossible to trace at all satisfactorily such a resemblance. In fact with the exception of one item there is hardly anything in common between the two passages.

(*c*). But that one item which the two passages have in common is so important that it leads us to what is probably the true solution of our difficulty. The prophet takes it up,

and describes both it, and the circumstances closely connected with it, from a different point of view from that taken at first. I refer to the martyr death spoken of in xii. 10. We saw in parr. 260 sq. how, according to that verse, the people were to lament over the martyr whom they slew; here, in our verses 7-9, the prophet regards the deed from God's side, and describes the consequences that it brought upon the nation. The prophet, that is to say, takes up the incident at an earlier period than he did in the section xii. 10 to xiii. 6, and describes that death from God's side and its more immediate results to Israel. He states God's verdict on the deed, the punishment that He inflicts for it, and, ultimately, the hope that still remains for the nation. That pierced martyr against whom the sword awoke was no one less than "my shepherd," saith the LORD of hosts, no other than "my fellow." The shepherd is smitten, those he tended are scattered, and even the little ones connected with him feel the blow. Then comes trouble on the nation of Israel. Two-thirds of it are cut off, and one-third is left for further testing even as by fire. But at last Israel will "call on my name, and I will hear them: I will say, It is my people; and they shall say, The LORD is my God." So interpreted, I venture to think, the position of the prophecy is fully justified.

266] (3). If this interpretation be right I need not point out to you how closely it fits in with the facts of history, facts undeniable by any reader. Whatever we may think of Jesus of Nazareth we cannot deny that He perished as a martyr to the cause He advocated, the cause of holiness, the cause of God. But it was almost immediately after His martyr death that the awful troubles of Israel began. Jesus was smitten, His followers were scattered; even the little ones who accepted His teaching felt the blow. But what of the nation? We all know the terrible disasters of the war with Vespasian and Titus, when Jerusalem was taken and the Temple burnt, and the crowning destruction in the time of Hadrian, when Barcochba's and Aqiba's revolt was stamped out in blood and fire. Would it be too much to affirm that in Judæa, in Crete, and elsewhere during the first two centuries of our era, as

many as two-thirds of the Jews perished? And what shall be said of the centuries that have elapsed since? Is it not true that the nation has been almost continuously exposed to the fire of persecution, even as God says in this passage: "I will bring the third part through the fire"? These are facts, plain facts of history, and as such are independent both of any interpretation of this prophecy, and of the relative truth of Christianity and Judaism.

267] Regarding the subject however in as unprejudiced a manner as it is possible for me to do, I cannot help thinking that when the words "Smite the shepherd," &c., are applied to the Lord Jesus in the Gospel according to St. Matthew xxvi. 31 (see also St. Mark xiv. 27) they are more than a mere application. For it does seem probable (as we saw in par. 262) that the martyr death of xii. 10 is the death of Jesus, and this, as we have now seen, was also the smiting of "the shepherd," whom God calls "my fellow." If this be so, may not you and I hope that as the people of Israel have passed through the fire as silver and as gold, so also they may enjoy the experience stated in the end of this prophecy, that they shall call upon the LORD once more in true repentance, and that He shall hear them, and acknowledge them afresh as His?

xix. "IN EVERY PLACE INCENSE IS OFFERED."

§ 38.

Mal. i. 11. "*For from the rising of the sun even unto the going down of the same my name is great among the Gentiles; and in every place incense is offered unto my name, and a pure offering: for my name is great among the Gentiles, saith the LORD of hosts.*"

268] Christians, says R. Isaac, see in this verse a statement that God accepts their sacrifices and offerings. But, first,

there were no Christians in Malachi's days, and, secondly, the prophet desired to recall Israel to more heart-felt worship by stating that the Gentiles in the time when he lived did really intend to worship the true God in their sacrifices, although they associated Him with creatures.

The meaning of the passage is far from certain, but probably R. Isaac is right in referring it to the time then present rather than to the future. But whether the prophet intended actual heathen, as the Rabbi supposes, or proselytes of various degrees, who had heard of the true God and consciously worshipped Him with fervour of heart, it is impossible to say. In either case the verse does not affect the subject of our discussion in these pages, the relative truth of Judaism and Christianity.

XX. THE COMING OF ELIJAH.

§ 39.

Mal. iv. 5 (*Heb.* iii. 23). "*Behold I will send you Elijah the prophet before the great and terrible day of the* LORD *come.*"

הנה אנכי שלח לכם את אליה הנביא לפני בוא יום יהוה הגדול והנורא׃

269] (1). In St. Luke iii. 1, 2, we read, "Now in the fifteenth year of the reign of Tiberius Cæsar, Pontius Pilate being governor of Judæa, and Herod being tetrarch of Galilee,.....the word of God came unto John the son of Zacharias in the wilderness." The Evangelist states the date so precisely because he will mark as accurately as possible the year of this strange event, this wonderful renewal of the spirit of prophecy. The word of God had been silent for centuries; now at last He speaks again, and in such and such a year. The cry of the Baptist was heard throughout Judæa and multitudes flocked to him. Was it strange that

he who bade the poor and the rich repent, who warned a king of his sin, and suffered martyrdom for his faithfulness, should by his life and words remind the people of the older prophets, especially the earlier among them, and, in particular, of him who was the most striking of them all, Elijah the Tishbite, who turned the hearts of Israel back again to the true God (1 Kings xviii. 37, 39)? Can we wonder that Jesus, seeing how John the Baptist prepared the way for His own preaching, said that John was Elijah, who was to come (Matt. xi. 14, compare xvii. 12, Mark ix. 13)? Of course He did not mean that John was Elijah in person. He meant that he carried out the same preparative work as Elijah, which moreover Malachi in our present passage predicted that Elijah would do. The people were expecting Elijah to come before Messiah came. Jesus says that he had come, in the person of John the Baptist.

270] (2). Yet we read in St. John i. 21, that John the Baptist said that he was not Elijah! Of course. What else could he say? He was not Elijah. Ah, says R. Isaac, he prevaricated; he ought to have said, "No, I am not indeed Elijah himself, but nevertheless I claim to represent him, and I am the fulfilment of the prophecy in Malachi." But why should he have said this? Perhaps the thought that he was fulfilling the words of Malachi never occurred to him. Probably, like most Jews of his time, he expected Elijah himself to come later. And certainly, if he had spoken as the Rabbi suggests, the Pharisees would not have accepted his words. The coming of Messiah, according to their expectation, and of His forerunners (for many were looking for Enoch as well as Elijah), was of so utterly different a kind from the coming and work of Jesus that they were not likely to accept a statement by the Baptist that he was the forerunner who represented Elijah. Yet it is plain that if Jesus was the true Messiah the Baptist did a great deal of the preparatory work prophesied of Elijah in our passage. Elijah came, according to the teaching of the Lord Jesus, in the person of John the Baptist.

271] (3). It may however be said: Surely Elijah himself

will come? Well, perhaps so. How does that affect our discussion? You answer: "Because if Elijah himself is to come, then Jesus cannot be the true Messiah, because Elijah has not yet come." That is what R. Isaac says. But you see what this argument implies? That Elijah comes before Messiah. I ask the evidence for this, and none is given me except our passage in Malachi, which says nothing of the kind. This says that Elijah comes before the great and dreadful day of the LORD; it does not say "before Messiah come." "Oh," you answer: "that is the same thing." Is it? We have no right to tamper with the Word of God. But you say, "We have always been taught this." I know it, but the repetition of a statement does not necessarily make it true. There is nothing whatever in the words of Malachi to prevent the coming of Messiah taking place long before the coming of the dreadful day of the LORD.

272] (4). It will be said that there is a consensus of traditions, to the effect that Elijah will come in person in days yet future. Yes, it is collected in part in Hamburger's *Real-Encyclopädie für Bibel und Talmud*, and much more completely in the *Jewish Encyclopedia*. But all this is not Scripture, and the only passage in the Bible upon which it is based is the very verse in Malachi which we are discussing. Surely a very large pyramid has been built up on a very small apex.*

For, if we endeavour to consider the subject dispassionately and without prejudice, have we any more right to insist on the coming of Elijah himself because of the statement in our passage, than we have to insist on the coming of David himself because of the statements in Ezekiel: "and my servant David shall be king over them...and David my servant shall be their prince for ever" (xxxvii. 24, 25, *cf.* xxxiv. 23, 24)? Yet it has never been seriously supposed that David, the identical David the son of Jesse, will return in his own person to reign in Jerusalem. May not the *Valqut* on Numbers xxv. 12 (§ 771) give us a hint when it writes,

* Whatever may be the precise meaning of Ecclus. xlviii. 10, our Jewish friends will not include that verse in the Bible.

"R. Simeon ben Levi said, 'Phinehas is Elijah.' The Holy One, blessed be He, said to him: Thou hast made peace between Israel and Me in this world, even so in the world to come thou art he who shalt make peace between Me and My children, for it is said: Behold I send you Elijah the Prophet, and he shall turn the heart of the fathers to the children."

אמר רבי שמעון בן לוי פנחס הוא אליהו. אמר ליה הקדוש ברוך הוא אתה נתת שלום בין ישראל ובני (*lege* וביני) בעולם הזה, אף לעתיד לבא אתה הוא שעתיד ליתן שלום ביני לבין בני שנאמר הנה אנכי וגו'.

The *Yalqut* adds a similar passage from the *Pirqe d'R. Eliezer.* Are not these words, I say, a hint that Elijah in our passage in Malachi may be understood not literally but symbolically? If however it be urged that R. Simeon ben Levi's words are only Haggada, I would ask, What else are all the many tales and beliefs about the future coming of Elijah in person? And I would also put this question: Is there any reason against believing that Malachi himself in this passage knew something of Haggada, and, accustomed as he was to speaking in parables, gave his readers credit for insight into his parabolic use of the name Elijah? If this be so, is it unnatural that one endued with so keen an insight into truth as our Lord Jesus, the Prophet of Nazareth, should have perceived his meaning and applied the words rightly to John the Baptist, who did so much of the work foretold of Elijah?

273] (5). It is perhaps well that I should here notice two rather curious objections made by our Rabbi.

(i). He affirms that Jesus contradicts Himself, by saying, first, that Elijah shall come, and, secondly, that he has come. The verses to which R. Isaac refers are Matt. xvii. 10-12, (with the parallel Mark ix. 11-13). But R. Isaac misunderstood our Lord's words. Jesus accepts as true the text in Malachi, which evidently He is quoting, and then adds that John the Baptist is the fulfilment of it. He does not say that Elijah will come in the future, as the Rabbi thinks, but

assuming the truth of the words of Malachi, gives their true explanation.*

274] (ii). The other objection of R. Isaac is still weaker. He says that John the Baptist denied that he was a prophet. He doubtless refers to John i. 21, where the Latin Vulgate, with the inability of the Latin tongue to indicate an article, has *Propheta es tu? Et respondit: Non.* And doubtless those versions which were entirely dependent on the Latin translated the words: "Art thou a prophet? And he answered No." But in the original Greek there is a definite article, and the sentence must be translated: "Art thou the Prophet? And he answered No." John, that is to say, was not asked whether he was *a* prophet, but whether he was *the* prophet, the one whom all were expecting. This, according to the belief current in New Testament times, was the Prophet whose coming Moses had predicted in Deut. xviii. 15. This was Messiah, and John was not He. What other answer than "No" could John have given to such a question?

275] (6). Lastly, let me call attention to the need that we all have of taking to heart the preaching of John the Baptist. This is quite independent of whatever we may think of his relation to Elijah. It is the preaching of repentance, it is the message that if we would enter into the kingdom of God we must recognize our sins and leave them. In this, and in this only, have we the true preparation for receiving Messiah, whether we be Christians or Jews. Let us each pray for deep and ever deeper conviction of sin, and a determination, ever growing more and more visible in action, to do what is right in the sight of God. So, and so only, shall we have our eyes opened to see the things of God, and to value His redemption.

* It is true that in Matt. xvii. 11 the future tense is used ("shall restore all things"), but this is part of the quotation, which our Lord applies to John. "All things" appears to be a summary of the final result of the effect of this work, the end of all controversies and disputes.

CHAPTER V

A FEW PASSAGES IN THE HOLY WRITINGS

CHAPTER V.

A Few Passages in the Holy Writings.

i. Psalm cx.

§ 40.

"*Now while the Pharisees were gathered together, Jesus asked them a question, saying, What think ye of the Christ? whose son is he? They say unto him,* The son *of David. He saith unto them, How then doth David in the Spirit call him Lord, saying, The* Lord *said unto my Lord, Sit thou on my right hand, Till I put thine enemies underneath thy feet? If David then calleth him Lord, how is he his son?*" Matt. xxii. 41-45. *cf.* Mark xii. 35-37; Luke xx. 41-44.

276] This passage from the first Gospel suggests several questions to every thoughtful reader, questions also in some respects different from those which presented themselves to a thinker of the end of the sixteenth century, when R. Isaac of Troki lived. It is proposed therefore to consider the subject more from the point of view of to-day than from that of four hundred years ago.

(1). Was Jesus justified in using the name of David as the author of the Psalm?

(i). Many assert that it was written in the time of the Maccabees, in honour either of Jonathan (161 B.C.), or of Simon (143 B.C.), who secured the independence of the Jews, and drove out the Gentiles from Jerusalem, of whom we read that when "the people saw the faith of Simon, and the glory which

he thought to bring unto his nation, they made him their leader and high priest" (1 Macc. xiv. 35). A further argument is adduced that as the initial letters of the clause "Sit thou," and the three following verses, spell the name Simeon (שמעון), this is an evident proof of the correctness of the theory. But there is no other example of this form of acrostic in the Bible, common though it was in later times, and if the argument were true, it is hardly likely that all traces of a tradition bearing upon it should have been lost.* Further, it must be remembered that whereas to the King in the Psalm the priesthood is also promised, the Maccabees were priests to begin with, of the family of Levi. Thus they were not even of the family of David, with whom all the hopes of royalty were bound up. Again, the magnificent promises of this Psalm would have a poor fulfilment if they were spoken of those who, after all, were only the vassals of a heathen king (see 1 Macc. xiii. 39). Neither may it be forgotten that the existence of any Maccabean Psalms at all in the Psalter is extremely doubtful, in view of the inclusion of all the Psalms in the Septuagint, for this can hardly be later than the middle of the second century B.C., and may be a century earlier.

277] (ii). Many scholars are of opinion that the Psalm was composed during the Kingdom, *i.e.*, before the destruction of Jerusalem by Nebuchadnezzar, but think, both for its language, and for the long experience that would have been required before a writer could write so thoughtfully about the king, that it cannot be placed otherwise than late during that period.† Hence, they say, it was not written by David, but was only attributed to him as found in the collection which bore his name. If so, in reply to the question whether Jesus was justified in using the name of David as its author, we may say that He was not discussing authorship, but was content

* Dr. Driver does not think it worth while to notice this supposed acrostic in his article on the Psalm in the *Expositor* for March, 1910 (VII. 9. 217).

† It may however be pointed out that at no time were the Israelites likely to be ignorant of what a king and a kingdom meant. Their experience in Egypt was continually supplemented by their knowledge of the state of things in neighbouring countries.

to use the common belief of His time. Or it is possible that inasmuch as Jesus, according to Christian teaching, was fully man, the knowledge obtained by Him by virtue of His divinity did not extend to details unimportant for His spiritual work.

278] (iii). Yet I cannot forbear asking whether there is anything in the Psalm which is really inconsistent with Davidic authorship? The eighteenth Psalm is attributed to David by all but a few critics. If we do not read Christian teaching into the 110th Psalm, is this on a much higher level than that? And, even if it is, are we not much too completely in the dark as to the extent of the culture of David's time, the education he had received, the theological thought of his surroundings, the influences brought to bear upon him in his wanderings, to be able to affirm that David could not have written it? It may at least be said that the reasons against the Davidic authorship are far from conclusive.

279] (2). It is more important to decide whether Jesus was justified in assuming, with the Pharisees to whom He was speaking, that the central figure of the Psalm was Messiah.

(i). R. Isaac of course will have none of it. He interprets the opening words as: "The LORD saith unto my Lord David." He compares the incident at Mahanaim (2 Sam. xviii. 3), and says that God is charging David to sit in God's house, and trust in the power of His right hand (for the "right hand of the LORD doeth valiantly"), even as in Ps. xx. he prays that God will send him help from the sanctuary. As for the priesthood promised, this, says R. Isaac, was fulfilled when he bought the threshing-floor of Araunah, and offered sacrifices there. The Rabbi's explanation is rather poor, for "sitting at the right hand" is in Scripture always a position of honour, not of mere trust and of confidence in power to be exercised.* Besides, David was not really priest, even if he himself did offer as a priest at Araunah's threshing-floor, which is very doubtful. R. Isaac's interpretation does not stand any close examination.

* 1 Kings ii. 19; Ps. xlv. 10; Job xxx. 12.

280] (ii). It will indeed seem fairly plain to most people that the Psalm presents features in its description of the King which are too high for David or for any merely earthly monarch of the Davidic line. He is to sit on God's right hand of honour. He is to be a priest after the manner of the old Priest-King Melchizedek. It is then hardly credible that the Pharisees were wrong when they saw in the Psalm a description of Messiah. Modern writers however assume that David at any rate could not have looked forward to the coming of Messiah. Why not? In Gen. iii. 15 (see parr. 131-136), and in Gen. xlix. 10 (see parr. 144-151), the hope of a great Deliverer in the future had been recorded, and, even if the actual writing down of such prophecies should prove to be later than the time of David, there is every probability that he was acquainted with the traditional teaching of his religion, including the hope of a Messiah. If so, he may well have composed the Psalm with direct reference to that Deliverer. With the opinion that David had of that Messiah we are not concerned. He may have regarded Him only as man, for he speaks of Him being refreshed by the water of the *wādy* as He pursues His foes (*v.* 7). But, as we shall see, one of the words he uses implies that he held Him in extreme reverence.

281] (3). For let us consider lastly, Why did Jesus ask this question?

Observe that two assumptions lie at the basis of it, besides, of course, the presupposition that the Psalm was inspired by God. One is that the Messiah is the son of David. This was a commonplace in our Lord's time, as it had been for centuries before. The other is that the title "my Lord," with which David addresses Messiah, implies the superiority of Messiah to David, and it is not usual to attribute superiority over oneself to one's own descendant.

Why then did Jesus ask the question? Was it to silence His opponents? Two out of the three questions they had asked Him suggested that it was no sincere love of the truth which prompted their enquiries. Did He wish to silence them once and for all? This may have had something to

do with it. But His chief motive, we may say, was to make them think.

To what answer did He desire them to come? Surely that Messiah, as the great Deliverer, even though he were David's son, was nevertheless greater than David. For if this thought did but sink into their minds it would tend to raise the current conceptions about Messiah. David was much more than a man of war; he was also a man of God, a man who in a special degree was near and dear to God. But Messiah was to be greater than David.

The answer would also tend to suggest a higher conception of the nature of Messiah. If so, there would be in this suggestion illimitable possibilities. Messiah then was to be more than man! He was to have perhaps even a divine nature as well as a human! Can we wonder that early believers in Jesus applied the words of the Psalm to Jesus after His resurrection, and saw in that "sitting on the right hand" which was proclaimed of the Messiah a reference to the ascended Jesus?

282] *Note.* R. Isaac strangely objects to the notion of Jesus sitting at the right hand of God, as though it suggested a local sitting. But he ought to have perceived that the figure, for it is only a figure, of God's right hand belongs to the Psalm, and is not due to Christian teaching. The fact that Jesus, according to Christianity, has ascended in His human nature makes no difference to the use of the figure.

ii. Daniel vii. 13 and ix. 25—27.

283] In § 41 R. Isaac discusses Dan. vii. 13, "one like unto a son of man" (כבר אנש), and decides that the writer meant by it not the Messiah, but the people of Israel. On the whole it is probable that the Rabbi is right, and I therefore do not propose considering the passage. See however the second volume.

284] In § 42 he fills many pages with an examination of

Dan. ix. 24-27, i.e., the seventy weeks, and the cutting off of the Messiah or the Anointed one. His interpretation is very strange, for he thinks that the Messiah in *v.* 25 is Cyrus, and in *v.* 26 is, of all people, Herod Agrippa ii.! Yet while it is quite certain that the Rabbi's interpretation of the verses is wrong, I cannot find any interpretation that commends itself to me. As therefore these pages are not intended to be a repertory of diverse opinions, but a sincere endeavour to state what is true, it is not necessary to trouble the reader with a discussion of the passage.

CHAPTER VI

A FEW ADDITIONAL DIFFICULTIES ADDUCED BY R. ISAAC OF TROKI

CHAPTER VI.

A few Additional Difficulties adduced by R. Isaac of Troki.

i. The Apocrypha.

§ 43.

285] Some Christians ask R. Isaac how it is that the Jews do not accept the Apocrypha. In his answer he gives his reasons, which perhaps are rather unduly harsh, but essentially right from the point of view of an English Churchman like myself. For the sixth Article of the English Church says of these books of the Apocrypha: "the Church doth read [them] for example of life and instruction of manners; but yet doth it not apply them to establish any doctrine."

ii. One Religion.

§ 44.

286] With § 44 R. Isaac leaves the consideration of Christian arguments in favour of Christianity, and brings forward his own in favour of Judaism. But of these some have already been adduced by him, especially in §§ 1 and 6

which therefore we need not consider again, while others have to do with the New Testament, and it will be more convenient for us to deal with these in the Second Part of R. Isaac's book. For example, in this section he affirms that in the future there is to be only one religion, the religion of Israel, not that of Christians or of Mohammedans. The reader will find his arguments considered in parr. 31-34.

iii. Quotations from the Old Testament in the New.

§ 45.

287] In this section a string of Old Testament passages quoted in the New is brought forward by the Rabbi to show that the writers of the New Testament were ignorant people who quoted texts without understanding them. It would however be easy to deduce precisely the same argument, and it has been deduced, from the quotations of the Old Testament found in the Talmudic and Rabbinic writings, and the Rabbi ought at least to have perceived that the character of the quotations in the New Testament and those in the Talmud, &c., is so far alike as to testify to the employment of the same methods in making them, i.e., to testify to the thoroughly Jewish character of the New Testament.

But every one of the passages mentioned in this section is brought forward by the Rabbi also in the Second Part of his book, and seeing that, God willing, we shall go carefully through that part in the second volume of this Manual, it is better to postpone any consideration of them in detail until we meet them there.

iv. The Punishment of Nations which ill-treat the Jews.

§ 46.

288] R. Isaac tells us that we see from experience that those nations which have ill-treated the Jews do not escape punishment from God, and he gives examples to prove his statement. Certainly. We Christians do not deny it. From the days of Pharaoh until now persecution of the Jews has injured the persecutors even more than the persecuted. Yet it must not be overlooked that the Judge of the whole world also punishes those who persecute Christians, in particular those Christians who observe most faithfully the teaching of the New Testament.

v. Was it the will of Jesus to suffer?

§ 47 and Part II. §§ 24–26.

289] R. Isaac puts a dilemma: Did the Jews ill-treat Jesus with His will or against it? If you Christians answer "with His will," then those who do the will of God ought to find favour in His eyes, in accordance with Scripture; also Jesus ought not to have been troubled, and to have prayed against the cup of suffering (Matt. xxvi. 39); also, it may be added, His cry on the cross (Matt. xxvii. 46) shows that He was not one with God, for their wills disagreed. If, on the other hand, you Christians answer "He suffered against His will," then how can He be God? And how will He who could not save Himself save His followers? He surely ought to have been greater than Moses, the skin of whose face shone so much that others, even Aaron, were afraid of him. Much more ought men to have been afraid of Jesus.

I have stated the Rabbi's argument at length, because it looks so strong, and yet is so unutterably weak.

The answer to the question is clear; Jesus did suffer willingly. Every Christian will give that answer. But does that, even if Jesus was God, justify the action of those who caused Him suffering? Let me put it another way. If God is willing that suffering shall take place, does that make suffering right? I will answer his dilemma fully when he will answer this, this very old one: Is the sin of any man committed with the will of God or against it? If he answers "with the will of God," then every sinner ought to find favour with God; if he says "against the will of God," then God is not supreme. In other words the dilemma proposed by the Rabbi is precisely the same as that of the existence of evil, and the commission of any act of sin.

Again, R. Isaac's argument is based on a misunderstanding of the Christian doctrine of the Incarnation. He is ignorant that Christians affirm the absolute humanity of Jesus, although He is God. Christians hold that if His Godhead had taken away, or had absorbed, His human will, or even His natural horror of suffering, He would not have been real and complete man. Hence it was necessary that He should have a will which at one and the same time was ready to suffer, if without suffering the purpose of His coming to earth could not be accomplished, and yet dreaded all that this suffering might mean. Thus the Rabbi's questions about Matt. xxvi. 39 and xxvii. 46 are beside the point. Presumably however we shall consider those passages again when we come to them in the Second Part of the Rabbi's book.

Thus, as I have already hinted, the argument of this section appears to be hardly worthy of R. Isaac. He speaks in it either as a mere controversialist who is desirous of entangling his opponent, or else as one who understands neither the meaning of his own words, nor the doctrine of those whom he desires to convince. There must be mysteries in true religion, too deep for the human brain to fathom. It is our wisdom to acknowledge this, and not to allow the fact to turn us away from truth.

vi. Christians and good works.

§ 48.

290] In this section R. Isaac continues to attack Christianity. He tells us that Christians say that Jesus did all His good works for Christians, and justified them from going down to the pit by His life and His sufferings and death. If so, he affirms, there is no need for any Christian to do any good work, and also, even if Christians do all kinds of evil, this will not so hurt them as to bring them down to hell, for Jesus has already redeemed them from it. Then the Rabbi goes on to say that, notwithstanding this, St. Paul writes that the wicked will not inherit the kingdom of heaven (1 Cor. vi. 9), *i.e.*, that the work of Jesus does not profit the wicked. But if this is the case, then, says the Rabbi, since the wicked have no merit of their own, and are not saved by another's merit, and as the righteous have their own merit, and do not need the merit of another (as is clear from the case of the righteous before Jesus came), therefore we must say that Jesus is of no use to any one at all, and those who hope to be saved by the merit of Jesus have a vain hope. If however it be answered that Jesus came to redeem from hell those souls which go there because of the sin of Adam (original sin), I have already proved (says R. Isaac) in § 11, that the souls of the righteous and the prophets do not go to hell, God forbid !, and are not punished at all for the sin of Adam.

Do you not think, my Friends who do me the honour of reading these pages, that our Rabbi might have given the writers of the New Testament credit for some consistency, and that it might have occurred to him that possibly he was misunderstanding them? The fact is that he sets up a scarecrow which he supposes is Christianity but is not, and then proceeds to knock it down.

291] When he says that it makes no difference to a believer whether he commits sin or not, he forgets that, according to

the New Testament, it is impossible for a believer to continue in sin. St. Paul in Rom. vi. 1—4 makes this clear. If a man does continue in sin he cannot really be a believer. He may call himself one, but he has no part or lot with Jesus. Thus R. Isaac ought to have understood 1 Cor. vi. 9 aright, *viz.*, that if men, in spite of their professed belief in Jesus, continue to sin wilfully, they *ipso facto* cut themselves off from Him and from the benefit of His death. The fact is that R. Isaac writes as one who is still in the meshes of the crassest form of the Jewish doctrine of merit, as though the performance of good works, as a mere performance, counted for merit. Christianity teaches that real faith in Christ must, without fail, produce union with Christ, and that union with Christ must, equally without fail, produce union in heart with Him, and hatred of sin and love of good.

As to what the Rabbi says about Original Sin, I must refer the reader to parr. 126-130.

vii. Do Christians believe the New Testament?

§§ 49, 50.

292] In § 49 our Rabbi attacks Christians on the ground that although they profess to believe in Jesus they do not believe either His words or the words of His apostles. He gives six examples to prove his statement.

Of these, the first, that Jesus does not call Himself God, but man, has been considered in parr. 113, 114. R. Isaac carefully omits to point out that the Apostles do speak very plainly of Him as God (par. 124). The second example, that Jesus taught the permanence of the Law, has been considered in parr. 173-179. The third, fourth, and fifth (Matt. xix. 16-22, v. 39 with Luke vi. 29, John ii. 4) will be considered in their places in the second Volume. The sixth, forbidden Foods, has been examined already in parr. 152-159.

293] You Christians say, writes the Rabbi in the last section of the First Part of his book, that the New Testament is a new Law, given instead of the Law of Moses. If so you ought not to add to it, or take away from it, as is said both in the Law (Deut. iv. 2), and in the end of the New Testament (Rev. xxii. 18, 19). Yet you both add and take away. And the Rabbi gives examples in support of his statement.

First, it may be replied that he has misunderstood the passage in the Revelation. This refers only to the Book of Revelation itself, not to the contents of the New Testament as a whole. Secondly, the Rabbi has again made the very serious mistake of speaking of the New Testament as a new Law. No doubt most Christians whom he met thought that it was, but there is no hint of such a thing in the New Testament itself: see parr. 179, 213. But if it is not a new Law we cannot speak of adding to it or subtracting from it, as the Rabbi does. This is to introduce a wholly fresh idea into the teaching of the New Testament.

294] Yet let us suppose that my demurrers do not hold good, and let us see what are the examples adduced by R. Isaac. He says that Christians subtract three commands, *viz.*, to sell their property and give to the poor (Matt. xix. 21, Luke xviii. 22); to turn the other cheek to an opponent, etc., (Matt. v. 39—42, Luke vi. 27—30); and to abstain from forbidden foods. The first two of these will be considered in their proper place in the second Volume, and the third has already been considered in parr. 152—159.

His examples of so-called additions are, first, the doctrine of the Trinity (on this see parr. 105—125), secondly, the appellation of Jesus as God (see par. 123), thirdly, the worship of images. In this last I confess that R. Isaac is right; right also in pointing out that although Christians may argue that images are made by them only for the honour of the saints, male and female, and not for prayer, yet even though this were said with truth of images made in metal, wood and stone, Christians cannot deny that they worship idols of bread, and pray to them, and say of each one of them that it is God. Alas, what can I reply to this most grievous accusation?

Nothing at all, save this, that as a faithful member of the Church of England I can but deplore that sin of idolatry which she in her Articles and Prayer Book distinctly condemns, while she is fully aware that large numbers of professing Christians have fallen into it.

The Rabbi's fourth example is that Jesus never told Christians to hate the Jews and avenge His wrongs upon them, and yet they do so. Alas, yes; this has too often been the case. But the Rabbi should not confuse things that differ. Both Jews and Christians often do things that are contrary to their religion, but no wise man will blame their religion for this. It is plain that it is the duty of every Christian man to show love and kindness to the Jews; if he does not he is so far unlike Him whose disciple he professes to be. For "God is love; and he that abideth in love abideth in God, and God abideth in him" (1 John iv. 16).

295] We have now come to the end of the First Part of the *Chizzuk Emunah*, and I cannot but thank Almighty God that He has allowed us to travel thus far upon the road. We have, I trust, learned something together. We have endeavoured to see the Lord Jesus as He really was when on earth, in spite of the many veils that human controversies have thrown round Him. We have attempted to get behind mere ecclesiastical Christianity, especially the Christianity of less pure and reformed branches of the Church than the Church of England; we have tried to see the meaning of many passages in the Old Testament, looking at them with eyes dimmed neither by Jewish nor Christian tradition, for we know that it is useless to shut our eyes to truth, and to scholarship based upon truth. Above all, we have endeavoured to learn something fresh about the weakness of our own nature and character, and at the same time something more of the meaning of the Gospel, that it is not a new Law, God forbid, but forgiveness, liberty and strength. Unto which knowledge and life may God, blessed be He, lead us, through His Spirit, for the sake of Jesus Christ, His only Son, our Lord.

GLOSSARY
and
INDICES

GLOSSARY.*

Aboth, "Fathers." A treatise of the Mishna (q.v.), with no Gemara (q.v.) attached to it. To the majority of English readers it is the most interesting of all the treatises, for it contains a large number of important ethical sayings. It may be found with an English translation in Singer's *Authorised Daily Prayer Book*, pp. 184 *sqq.* (price 1/-). The quotations in this *Manual* are generally made from Dr. C. Taylor's *Sayings of the Jewish Fathers*, 2nd edition, 1897.

Aboth d'Rabbi Nathan.

An enlargement of the mishna treatise *Aboth*, attributed to R. Nathan, a Tanna (mishna-teacher) of the 4th generation (160—220): but in its present form this treatise is post-Talmudic.

Al-tiqri, "Do not read."

A phrase used in the Talmud and elsewhere when a Rabbi desired to give a midrashic (q.v.) explanation of a passage. He said "Do not read" the true text, but read something very like it, such, for example as "r" for "d" (see par. 93).

The object was not, as has been fondly supposed, to throw doubt on the accuracy of the text, but only to deduce a lesson from it.

Aqiba.

One of the most famous of the teachers mentioned in the Mishna (q.v.). He was born about 50 A.D. and killed by the Romans as a leader in Barcochba's revolt about 132 A.D. He insisted on the inspiration of every word, and even every letter, of Scripture.

Baalshem—The, "The Master of the Name."

The founder of the sect of Chassidim. Born about 1700 in the Bukowina, died 1761 A.D. Apparently a

* This short Glossary, with the accompanying explanations, may be useful to some non-Jewish readers. It is not intended to be of any assistance to Jewish people.

singularly holy man, insisting more on the religious spirit than on the observance of forms of religion. He laid great stress on the Immanence of God.

According to him a really righteous man (*Zaddiq*) stands in a special relation to God. Hence his followers regard him as the great mediator between themselves and God. The same claim (though generally in less measure) is made by and for each leader of a group of Chassidim to-day.

See the *Jewish Encyclopedia* ii. 383—386; and especially Schechter, *Studies in Judaism*, 1896, pp. 1—55.

Bereshith R(abba). An exegetical, mostly haggadic (q.v.) midrash (q.v.), on Genesis, mainly dating in its present form from about the sixth century. See Oesterley and Box, *The Religion and Worship of the Synagogue*, 1907, pp. 81 *sq.*

Bible.

The Hebrew Bible is arranged under the following heads: I. The Law (*Torah*), *i.e.*, the five books of Moses. II. The Prophets (*Nebiim*): (1) Former, 1 and 2 Samuel, 1 and 2 Kings; (2) Latter, Isaiah, Jeremiah, Ezekiel and the Twelve ("minor") Prophets. III. The Writings (*Kethûbîm*): (1) Psalms, Proverbs, Job; (2) the Five Megilloth or Rolls, viz., Canticles, Ruth, Lamentations, Ecclesiastes, Esther; (3) Daniel, Ezra and Nehemiah, Chronicles. The Jews often refer to the Scriptures as "Law, Prophets and Writings," or as TNK, the initial letters of the Hebrew titles.

Boethus.

A Sadducean priest. His son, or perhaps he himself, was made High Priest about 25 or 24 B.C. by Herod the Great. Boethusians became synonymous with Sadducees. See the *Jewish Encyclopedia*, iii. 284 *sq.*

D'rash, "explanation," of a passage rather than a book (*midrash*). In contrast to *P'shat* (q.v.) it is an explanation which is either far-fetched or, at the least, does not lie within the ordinary grammatical meaning of the passage.

Elisha ben Abuyah, also called *Acher*, "another."

"Our Rabbis have taught, Four men went up into Paradise, and they were these, Ben Azzai, and Ben Zoma,

Acher, and R. Aqiba" (T.B. Chagiga 14*b*). Ben Azzai gazed and died. Ben Zoma gazed and went mad. Acher "cut the plants," *i.e.* (as it seems) divided the Godhead. R. Aqiba alone came out unhurt. It is probable that Acher (Elisha ben Abuyah) adopted some form of Gnosticism. Some scholars are of opinion that his fault was that he disliked Pharisaism and tried to lead Jews to break its precepts. He lived from about 70 to 130 A.D. See Streane's *Translation of Chagigah*, 1891, pp. 83—89; also the *Jewish Encyclopedia*, v. pp. 138 *sq.*

Gematria, either "arithmetic," or "letters."

There are no separate numerals in Hebrew, but each letter has a numerical value attached to it in accordance with its position in the alphabet. Hence by adding up the letters of which a word is composed it is possible to say that the whole word equals a certain number. Not only so, but by a process of reasoning which appeals only to those who accept the inspiration of Scripture in every letter, two words which are equal in numerical value may be treated as equal in meaning.

Gemara, see Talmud.

Haggada (plural *Haggadoth*), "declaration," "narration," "telling."

A term of very wide meaning expressive of all exposition of scripture that does not deal directly with legal decision (*i.e.*, that is not halakic, q.v.). Thus it includes almost, or quite, every other form of Biblical exegesis, and, in particular, illustrative stories. See especially Strack, *Einleitung in den Talmud*, 1908, pp. 5 *sq.*; also Oesterley and Box, *Religion and Worship of the Synagogue*, 1907, p. 75.

Halaka (plural *Halakoth*), "walk" "rule," a legal decision determining the walk of life. Contrast "Haggada." It is applied to the legal element of the oral law.

Karaite, "Reader." A name given to themselves by the followers of Anan (died between 780 and 800 A.D.), who rejected the oral traditional law taught by the Rabbis, and attempted to derive all customs and doctrine from scripture (*mikqra*) *i.e.*, the Pentateuch. See *Rabbanite*.

Kōsher, "correct," "proper."

An epithet describing food ritually correct to be eaten by Jews.

Law.

The Hebrew name is Torah, which however does not appear to be used of Law in the abstract, but only of "the Law." This was regarded as (1) Written, contained in the Pentateuch, though occasionally the term is used of other books of Scripture; (2) Oral, a traditional Law taught by God to Moses on Mount Sinai and handed down by him. The Oral Law had no fixed contents, but was continually being enlarged and modified (but only, as was claimed, in accordance with fixed principles guiding its evolution from the first) by successive generations of teachers. The first authoritative code of it was the Mishna (q.v.) of R. Judah ha Nasi. See also *Bible.*

Maimonides.

A very famous Jewish writer and codifier of the oral law, born at Cordova 1135, died at Cairo 1204. His principal works are the *Yad-ha-Chazāqa* or Digest of the Oral Law, and the *Môreh-Nebûkim*, a philosophical investigation of many religious subjects.

Massora, *māsôreth*, *massoretic*, "tradition," "traditional."

The massoretic text of the Hebrew Bible is the ordinary text, with vowel points. It represents the results of the study of the "Massoretes," the "traditionalists," who lived from the second half of the eighth century to the first half of the tenth century A.D. The most accurate edition of this text is that which is now (1910) being published by the British and Foreign Bible Society, under the editorship of Dr. C. D. Ginsburg.

Mechilta.

A homiletical midrash (q.v.) on the book of Exodus (from ch. 12). In its original form belonging to the first part of the 2nd century A.D., in its present form rather later; the most important and valuable of the *midrashim* (q.v.).

Midrash, plural *Midrashim*, "explanation," "exposition."

In particular the semi-homiletical explanations of different

books of Scripture, *e.g.*, the Midrash on Genesis. They are of very various ages, and generally speaking contain Haggada (q.v.) rather than Halacha (q.v.). See also *D'rash*. For an account of the different Midrashic works see Oesterley and Box, *Religion and Worship of the Synagogue*, 1907, ch. v.

Mitzvah, "commandment."
Any action performed out of obedience to the will of God.

Mishna, see Talmud.

Moses de Leon.
Born at Leon in Spain about 1250, died 1305 A.D. Probably the author of the present form of the *Zohar*, a strange Cabbalistic Midrash, which he pretended was written by R. Simeon ben Jochai, who died at Meron near Safed in Galilee about 161 A.D.

Onkelos, see *Targum*.

Pesiqta Rabbathi. A homiletical midrash (q.v.) on the special lessons read in the Synagogue from the Law and the Prophets. It is said to be as old as the second half of the ninth century A.D.

Pirqe Aboth, "chapters of Aboth"; see *Aboth*.

Pirqe d'Rabbi Eliezer "chapters of R. Eliezer."
A midrashic (q.v.) narrative of the more important events recorded in the Pentateuch, attributed to R. Eliezer ben Hyrcanus, who lived in the end of the first century A.D., but in its present form not earlier than the eighth century.

P'shat, "simple."
The explanation of a passage derived solely from a study of grammatical and lexical meaning of the words in their context. Contrast *D'rash*.

Rabbanite.
A nickname given by the Karaites (q.v.) about 800 A.D. to their adversaries the orthodox Jews, as "the partisans of authority" (see Grätz, *Geschichte der Juden*, 1871, v. 181.

English translation 1892, iii. 136), "Rabban" ("our teacher") being a title of the president of the Sanhedrin from the time of R. Gamaliel the Elder, teacher of St. Paul.

Saadiah.

Head ("*Gaon*") of the Rabbinic academy at Sura in Babylonia. Born 892, died 942 A.D. His book on the Articles of Faith and Doctrines of Dogma ("*sepher Emunoth w'Deoth*") was written in 933.

Sabbathai Zebi.

Born at Smyrna 1626, died in Albania 1676. When he was twenty-two years of age he claimed to be the Messiah, at first more or less privately. In 1665 however he claimed the position openly, and multitudes of Jews believed in him, including many prominent Rabbis of the time. But after being imprisoned by the Sultan he became a Moslem in 1666, and persuaded many of his followers to imitate him. See the *Jewish Encyclopedia*, xi. pp. 218—225.

Shekinah, "dwelling" (in the abstract sense).

A term used to express the thought of God's dwelling with men, more particularly of His Presence as in some way making Itself visible. See Oesterley and Box, *The Religion and Worship of the Synagogue*, 1907, pp. 191—195; also C. Taylor, *Sayings of the Jewish Fathers*, 1897, pp. 43, *sq.*

Talmud, plural *Talmudim*, "study," "teaching."

A summary of the oral traditional law with discussions and illustrative tales. It is in two parts: (1) the Mishna, "repetition," a comparatively short collection made about 190 A.D. by R. Jehuda ha Nasi. It is composed of many treatises known by the names of the principal subject in each. (2) The Gemara, "completion" and "learning," which takes the form of a commentary on the Mishna. Strictly speaking the word "Talmud" is used of the Gemara alone. The Gemara is two-fold: (i.) the Palestinian or Jerusalem Gemara, of the fourth and fifth centuries, containing the opinions of Jewish scholars living in Palestine, cited as T(almud) J(erushalmi). (ii.) the Babylonian Gemara, mostly of the sixth century, containing the opinions of Jewish scholars living in Babylon, cited as T(almud) B(abli). Of these an edition

of the Mishna interwoven with the Babylonian Gemara is "the Talmud" *par excellence*. Hence quotations from a Talmudical treatise without either of the prefixes T.B., T.J., refer to the Babylonian Gemara.

Targum, plural *Targumim*, "translation."

Aramaic translations of the Hebrew Bible frequently so far from literal as to be rather paraphrases.

I. *On the Pentateuch:* (1) *Targum of Onkelos*, apparently an Aramaic form of "Aquila," of the second century A.D. generally literal. (2) *Targum of Jerusalem I.*, often called by a mistake the Targum of Jonathan. In its present form not older than the second half of the seventh century A.D. Often paraphrastic. (3) *Targum of Jerusalem II.*, or "Fragment Targum," so called because it exists only in many pieces, often quite short. It seems to be of about the same date as the Targ. Jer. I., and is of much the same character.

II. *On the Prophets* (Former and Latter, see *Bible*). *The Targum of Jonathan ben Uzziel*, because attributed to him. He was a pupil of Hillel, at the beginning of the Christian era, but the Targum in its present form is of about the fifth century A.D. It is not so literal as the Targum of Onkelos, especially in the prophecies.

III. *On the Holy Writings* (see Bible). The Targums on these are by many writers, of about the same date as the Targums of Jerusalem; that on Chronicles is later.

On the whole subject see especially Strack, *Einleitung in das alte Testament*, 1906, § 84; also Oesterley and Box, *The Religion and Worship of the Synagogue*, 1907, pp. 44—50.

T.B. see Talmud.

T.J. see Talmud.

Torah, see *Law*.

Yalqut, "scrip" (1 Sam. xvii. 40), "collection."

A large collection of materials from various midrashim (q.v.), many of which are no longer extant, covering the whole Hebrew Bible. It is similar in character to the

patristic *catenae*. The Yalqut *par excellence* bears the name of Simeon. It is not earlier than the middle ages. Who the Simeon was is unknown.

Yiddish, Jüdisch, "Jewish."

A language of which the basis is mediæval High German, into which have been wrought many Hebrew words and phrases, and, in addition, not a little of the language of the country in which any Jew who uses it happens to live. Its German basis forms the real distinction from the *Ladino*, or Jewish-Spanish, of Levantine Jews, which is a fairly pure mediæval Spanish, with the addition of a certain amount of Hebrew. Both forms of "Jargon" are of extreme interest philologically. The dialects of Yiddish are innumerable, their differences depending on the amount of the third ingredient, non-German and non-Hebrew words. Hence if in a company of Yiddish-speaking Jews from various parts of the world the question "What is true Yiddish?" is asked, a satisfactory answer is seldom received. Each person naturally supposes that his own form of it is the best. Mr. Leo Wiener, the chief authority on the vast Yiddish literature, says in the *Jewish Encyclopedia* (vii. 305), that the dialects "may be conveniently grouped in three divisions: (1) the southern, spoken in the south of Russia, in parts of Galicia, and in Roumania, and corresponding more closely to a variety of Bavarian; (2) the Polish, the dialect of Poland and parts of Lithuania and Galicia; and (3) the Lithuanian, the dialect spoken in the greater part of Lithuania, and bearing strong resemblances to the dialects of Henneberg and of parts of Saxony." There is no good dictionary of Yiddish into English, Harkavy's (New York, 1901, 1905) containing little more than the debased modern German in which many Jewish newspapers are written. The Hebrew character is always employed for Yiddish.

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